The Relief Society Magazine

VOL. 47 NO. 11
Lessons for February
NOVEMBER 1960

Need of Pilgrims

Christie Lund Coles

The world has need of Pilgrims
As before,
With strength and vigilance
On the shore

Of tyranny, and slavery
Of the mind;
There is the need to speak
For mankind;

There is the need of daring,
Too, to flee
Across the sea of bondage
And stand . . . *free.*

Let no man sell his birthright
For small store;
We can and must have Pilgrims
As before.

The Cover: Relief Society Women Leaving the Tabernacle After a Session of an Annual General Relief Society Conference
Color Transparency by William Beal

Frontispiece: Lake Superior at Gros Cap, Ontario, Canada
Photograph by Luoma Studios

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Cover Lithographed in Full Color by Deseret News Press

From Near and Far

The editorial for September "Enhancing the Joy of Family Living," by Marianne C. Sharp, is especially fine. If only our young mothers would inculcate its suggestions into the daily life of their homes! A few decades ago, when my children were still in the formative period, I had friends who gave me the same counsel that Sister Sharp expresses in her editorial. I did the best I could to enrich our home atmosphere with a knowledge of great books, art, and music, as well as trying to develop an appreciation of God's great masterpieces in the works of nature around us. "My Third Grandma," by Ilene H. Kingsbury is precious, and "The Rich, Full Years," by Betty Lou Martin is full of encouragement and is enjoyable. The frontispiece poem "Lombardy Poplars," by Dorothy J. Roberts, brings nostalgic memories to one whose childhood was spent in the shadow of Mount Timpanogos.

—Flora S. Whittemore
Soda Springs, Idaho

As a young mother, I wish to express my thanks, among many others, for the splendid *Relief Society Magazine*. As a young girl, I started reading my mother's *Magazine*, and ever since the stories and lesson material have enriched my life and also my husband's. When the *Magazine* comes, he immediately reads it first. We have thoroughly enjoyed reading the moving story of "Orchids in the Snow," serial by Rosa Lee Lloyd. It is wonderful to have such a *Magazine* in our home.

—Elizabeth Anderton
North Ogden, Utah

I want to tell you how our dear *Magazine* builds me up. The Lord says his gospel is not to be preached without the spirit accompanying the words, and I always find that the spirit is expressed in the *Magazine* from the beautiful front cover to the last word contained therein. That is the heart of Relief Society work, loving and giving the spiritual messages the *Magazine* contains.

—Clara H. Park
Salt Lake City, Utah

Thank you for the wonderful "Handwork for Happiness" section of the August *Magazine*. May we have more like it in the future! There are probably many others who enjoyed it as much or more. The article concerning the Bee Hive House was also very interesting. The *Magazine* is so welcome in the missions for the sisters who aren't blessed by seeing the larger Relief Society meetings in the wards. We all enjoy the articles.

—Jane Ramsey
Jacksonville, Alabama

There is so much enthusiasm in my heart for the marvelous *Magazine*. My dear grandmother has remembered me with a gift subscription each year for my birthday. I especially enjoy the "From Near and Far" department. Rosa Lee Lloyd's serial "Orchids in the Snow" (beginning in May 1960) is a delightful story which I follow with love. The June issue, which shared with us the highlights of Sister McKay's inspiring life, was so heartwarming to read. My greatest appreciation for this valuable *Magazine*.

—Mrs. Joyce L. Ball
Redondo Beach, California

I think the poem "With Inner Balm" by Alice Morrey Bailey, (the frontispiece for August) is a lovely thing, and so comforting. She truly has the gift of words.

—Sylvia Probst Young
Midvale, Utah

The booklet "Handwork for Happiness" (in the August issue) was a pleasant surprise. Also, the July issue. We are looking forward to bringing these ideas to the women.

—Charlotte Heninger
Hawthorne, California

I am renewing my *Relief Society Magazine*. I don't want to miss a copy of it. It is such a wonderful *Magazine*. It has such clean, wholesome stories, and it is a joy to read.

—Helen S. Pope
Phoenix, Arizona

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY

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Editorial and Business Offices: 76 North Main, Salt Lake City 11, Utah: Phone EMpire 4-2511; Subscriptions 246; Editorial Dept. 245. Subscription Price: $2.00 a year; foreign, $2.00 a year; 20c a copy; payable in advance. The **Magazine** is not sent after subscription expires. No back numbers can be supplied. Renew promptly so that no copies will be missed. Report change of address at once, giving old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Manuscripts will not be returned unless return postage is enclosed. Rejected manuscripts will be retained for six months only. The **Magazine** is not responsible for unsolicited manuscripts.

Serving With Full Intent of Heart

President Belle S. Spafford

[Address Delivered at the General Session of the Annual General Relief Society Conference, October 5, 1960].

DURING the past year or two, through the consideration of the First Presidency, it has been my opportunity and privilege to have a number of unique and impressive experiences related to, but not ncessarily a part of, the work of Relief Society. These experiences have brought me into contact with many persons not of our Church—persons of wide experience, broad influence, and generally speaking of good motive. I have had opportunity at least to glimpse in wide focus, conditions as they exist in a number of places in our own and foreign lands.

These experiences have left me impressd with the fast pace at which the world is moving — the tremendous changes that are taking place in home, family, and community life, the strange standards by which people judge acceptable behavior, the struggle that is going on for the possession of worldly goods.

Materialism appears to be enthroned, with the best efforts of some of the ablest of people being directed toward enhancing it and attracting to it a worshipful following. The acquisition of worldly goods seems to be the paramount goal of the masses; and the measure of success, what one gets, rather than what one gives. All too often the attitude exists that for each effort made in behalf of another, one should be paid; that only the foolish would give of himself without seeing some place on the horizon some personal advantage.

The imbalance in the lives of people seems to call for a re-evaluation of what makes life poised, happy, and genuinely successful. It appears that there is need for society to be more responsive to the enduring, deep-seated, spiritual needs of mankind—the need for inner peace, emotional satisfaction, and strengthened character.

These values do not accrue through absorption in the acquisition of material goods and the enjoyment of a so-called prosperous life, nor through the pursuit of self-interests. Rather, they accrue through subordinating our private interests to the paramount interests of our fellow men. They come through utilizing at least a portion of our time and energies in uplifting others and making life's path a bit more smooth for them.

In the Doctrine and Covenants, Section 6, verse 7, we are admonished: "Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich."

In the light of present-day trends and conditions, it appears that it would be wisdom for people everywhere to exercise stricter self-discipline, to be more considerate of the needs and interests of others, and to use their energies and abilities for the things that really matter in the long run of life, to put them to uses that train the mind, enlarge the soul,

promote the spiritual health of the individual and society, and make character strong.

The Lord has told us by way of commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Mt. 22:37-40).

From the beginning of recorded time, warm-hearted, good, generously inclined human beings have lived the great law of brotherhood. They have shared their friendship, their strength, their hospitality, and their abilities with others. They have fed the hungry, cared for the sick, comforted the bereaved, and befriended the lonely with no thought of personal recompense. Yet, while seeking no recompense, they have literally tapped the deep well springs of true happiness and received rewards of eternal value.

TODAY, there is urgent need to intensify this selfless free-will service. It is being called for on every hand in increasing amounts and for varied types of activities. It is referred to in the popular vernacular as "voluntary service." Defined, voluntary service means the giving of one's time and service to a specific activity of one's own free will and choice without any financial compensation. Such service may be given by the professionally trained or the non-professional. It tolerates no age limits. The child with his boundless energies, the teen-ager of good will, the mature person of wisdom and experience—all may devote themselves to it and find satisfaction in so doing. To countless retired persons, it is the happy, contructive answer to the question: "What may I do with my spare time?" Voluntary service lays no claim on any specified block of time that must be applied equally to all. Each person may give each bit of time and each type of service that he is willing and able to give.

It is true that many factors enter into the quality of one's service. Service given from a sense of duty or with restraint and reservations, service given grudgingly, that given for personal recognition, or for other selfish ends, often falls short of a realization of its greatest good.

I was interested in reading a warning sounded to a group of volunteers recently, wherein it was said that every volunteer's orientation should include a stern warning on what was called "creeping professionalism." The charge was made that every now and then, especially in large organizations using many volunteers, that the volunteer sometimes becomes so capable at her work and so at home in the work situation, that instead of bringing to the task at hand a warmth and gentleness, such valuable elements in the work of the volunteer, she tends to adopt an impersonal efficiency. When the volunteer at the hostess desk begins to give short answers and the woman at the message counter is in such a rush that she gives no answer at all, it is time for a frank appraisal of her worth as a volunteer, it was stated.

A conception of excellence, of course, should imbue the volunteer in her free-will service, but just as it

should in any other activity in which she may engage. And excellence can be achieved in human relations and in free-will service. Individuals at their many levels of ability, giving free-will service, must accept the need for high standards of performance and try to achieve those standards within the limits possible for them, if they would enjoy the full rewards of their labors.

I know of no more important elements of excellence in the giving of service than to give with full intent of heart. In Moroni 7:6-8, we read:

> For behold, God hath said a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.
>
> For behold, it is not counted unto him for righteousness.
>
> For behold, if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift. . . .

Just as there should be excellence and full intent of heart in the performance of free-will service, so it is equally important that it be discriminately rendered and wisely directed; otherwise it could be unfair both to the giver and the recipient, also to the cause one is trying to serve.

THAT which is given impulsively and prompted by strong emotional feelings but is undirected, often falls short of its goal. Also, the limitations of the individual working alone, regardless of how willing, competent, and resourceful he may be, often precludes the possibility of full service.

So it has been found that exclusive of the little loving acts of personal kindness which we all perform as individuals from time to time for those about us, free-will service is most productive of good when it is organized and well directed.

Blessed indeed were the women of the Church when the Lord gave to them an organization through which their humanitarian impulses might find expression in an organized and divinely directed way. It is my conviction that in founding Relief Society and assigning to it humanitarian and compassionate service, the Lord's plan was not alone for the relief of the distressed and the amelioration of human woes, but for the soul growth and life enrichment of all of his daughters.

For more than 118 years, Relief Society has been highly respected for its humanitarian service. The assignment to render such service has remained constant, but the changing conditions of each era have made it necessary to adapt the services to existing needs. For example, in the early days of the Church, care of the sick called for nurse training classes to be conducted by Relief Society, and bedside nursing care in the homes was the common practice in the care of the sick. Today, with the trend toward hospitalization for the sick, there is less call, in proportion to our membership, for bedside nursing care in the homes. Excellent courses in nurse training are conveniently available in most communities. Relief Society activities, therefore, lean more toward homemaking service for the convalescent ill and the recruitment of women for nurse training classes conducted by others.

We are told that in 1855 an infant had a life expectancy of 40 years. In

1900 this had increased to 50 years. Now, the average life expectancy, according to life insurance statistics, is 71.8 years for women and 67.3 years for men. Life spans of 80 to 100 years are not uncommon today. This calls for emphasis on the care of the aged, which only a few years ago was not a particularly pronounced need.

Regardless of the particular needs of each era and the point of emphasis in our services, the same intent of heart has prevailed in the Society's free-will offerings, and a steadily increasing volume of service, in harmony with the increased membership of the Church and the Society, has been given. Statistics, though not very interesting in themselves, nonetheless tell a dramatic story insofar as the volume of humanitarian service rendered by the Society as a whole is concerned.

During the year 1959 more than 300,000 visits were made to the sick and homebound, many of whom were the aged. There were 35,000 eight-hour days bedside nursing care given to the sick. Approximately three-quarters million hours of service were contributed by the sisters of the Church to the Church Welfare Program, this exclusive of the special services of ward presidents and other Relief Society officers which are a part of their regular as-assignments as officers of the Society.

THE intent of heart on the part of the sisters is shown in narrative reports and in correspondence received by the General Board. At the risk of giving examples with which some of you may be familiar, may I give a few illustrations from these sources.

First, a quotation from a recent letter received from a mission Relief Society president:

> It is a pleasure to give such a favorable report of the part the Relief Society organization played during our recent tidal wave, that was such a disaster in Hilo, Hawaii.
>
> As you probably know, the wave hit the city at one o'clock in the morning. By daylight the Relief Society sisters had their blankets and clothing from their welfare projects on the way to the presidency of the South Hawaii District. Each Relief Society on the outside islands had called to offer help in every way possible for those in need.
>
> We lost one member of the Church. Six families lost the homes they were living in. Sixteen members were taken into the Church building and temporarily housed until homes could be made ready for them by the week end. Others are living with family members.
>
> I feel I have done so little to warrant my membership in the Relief Society organization after seeing how united the sisters become in time of disaster.

A Relief Society president of a ward made up largely of young mothers, reports:

> Three years ago in March a mother in our ward was stricken with a severe case of crippling arthritis. At the present time she is practically bedridden.
>
> Since she was first afflicted, the Relief Society sisters have taken her, at first once a week and now twice a week, to the hospital for therapy. In the beginning I assumed this responsibility. Later, other sisters were called upon to assist. As it was realized that this would be a long-time service, the sisters who had cars and were willing to help were organized with one sister being placed in charge, so that each in turn could perform the service. So many of the sisters have been willing to assist that their service is required only about once each four months. In the three-year period only one sister has shown the least reluctance to take her turn, and that because she said she couldn't stand

to see the pain of the ill sister if she hit a bump or had to come to a short stop.

Now this mother is so sorely afflicted that the one taking her to the hospital must call at the home sufficiently early to help her dress. They leave for the hospital at 12:30 and return about 4 P.M.

The afflicted sister eagerly looks forward to the days when she goes to the hospital, not alone for the physical relief of pain it brings her, but because it is her only opportunity to get out. She enjoys the ride and the association with her sisters of Relief Society.

One Relief Society sister who lives nearby looks in on her every day. She often takes her family hour program into the home of the afflicted mother. Housekeeping help is given from time to time, and one Relief Society member takes special foods and fruits as needed into the home.

In reporting this service, the president made an interesting observation. She said, "This service has had a tremendous unifying influence upon the sisters of our Relief Society."

A letter of appreciation for the opportunity to serve was recently received by the General Board. The sister states:

I am sixty-four years old. I have been a member of Relief Society since I was twenty. I live alone and for the past few months I haven't felt very well, although I must confess I have not been sick.

Early this week, the Relief Society president asked if I would help out a little in the home of a widowed mother in the ward who has six small children. The mother had an injured leg and had to keep off it for two days.

I spent both days in this home. I think I have never worked harder in my life, and I know I have never been more needed.

Today I am home and expected to be completely worn out. Instead, I feel fine. I have not felt so good in spirit for months. I am so glad I could be helpful that I felt I should write to you and let you know my feelings. Relief Society has been a blessing to me ever since I joined it more than forty years ago.

THIS coming year approximately 400 Latter-day Saint mothers in Utah will open their homes to one or more Indian children for the school year on an entirely free-will basis. These children are participating in the Indian Student Placement Program conducted by Relief Society under the direction of Elder Spencer W. Kimball and Elder Mark E. Petersen, of the Council of the Twelve. The program provides the children opportunities for schooling as well as bringing to them other benefits not available to them on the reservation.

At the recent health clinic held for the children, there was a total of 151 volunteer workers consisting of doctors, dentists, laboratory technicians, practical and registered nurses, Relief Society sisters, and others. Some of the Relief Society sisters were at their posts of duty as early as four o'clock in the morning in order to have breakfat ready for the children upon their arrival at the center at five A.M. The Relief Society sisters alone gave a total of 925 hours of service.

In compliance with the directive of the Prophet Joseph Smith that the Society should "seek after objects of charity," approximately 88,000 sisters, referred to as visiting teachers, visit Latter-day Saint homes on a monthly basis, concerned with the spiritual and temporal well-being of the home. The requirements of no Latter-day Saint family need go undiscovered as long as this program fully functions.

Thus, Relief Society presses on in its work of service, and there redounds to those who willingly give of themselves a sweetness and richness of life, the inner peace that com-

panions well-doing, and a spiritual and character strength that is a fortress to them in meeting the vicissitudes of their own lives. Thus, Relief Society builds a great sisterhood united in a day of individual or collective trouble.

Thus, Relief Society must continue on, ever building on the great record of the past. In view of present day trends and conditions, however, Relief Society must give alert and thoughtful attention to safeguarding its long and honored tradition of human helpfulness. As the Church grows in numbers, the calls for help are bound to increase. As changes continue in individual, family, and community life, Relief Society undoubtedly will be required to enter into new and expanded programs of helpfulness.

The Society can meet its obligations only insofar as its individual members are willing to submerge self and with full mind and heart give of their time and energies in response to the calls made of them by the Society.

The trends of the times, the ever-growing tendency for people to consider their material well-being above all else, the countless false values crowding in upon women and presenting themselves not only as acceptable, but as of true worth and to be desired, demand that Relief Society women as individuals evaluate their thinking and conduct. Each might well ask herself, "For what am I really striving in life? Are the values which I hold dear those which the teachings of the Church, time, and experience have proved to be of genuine and enduring worth?"

The values which we accept with a consenting mind and willing heart rule in the determination of our conduct and in the activities to which we devote ourselves.

The first and second great commandments given by the Father—Love the Lord thy God and thy neighbour as thyself—have not been rescinded, nor will they ever be because they are fundamental for man's eternal well-being.

Someone has wisely said, "At the close of life the question will not be how much have you got, but how much have you given; not how much have you won, but how much have you done; not how much have you saved, but how much have you shared; not how much have you been honored, but how much have you loved and served?"

Gospel Doctrine records President Joseph F. Smith as saying, "The important consideration is not how long we can live, but how well we can learn the lessons of life, and discharge our duties and obligations to God and to one another" (*Gospel Doctrine*, 6th Edition, page 27).

My earnest prayer is that the work of Relief Society may kindle in the heart of every one of its members, the spark of desire to love and to serve, and that it may fan it into full and glowing flame so that every one of us may enjoy the attendant blessings.

Making a Heaven at Home

Counselor Marianne C. Sharp

[Address Delivered at the General Session of the Annual General Relief Society Conference, October 5, 1960]

PRESIDENT Heber C. Kimball once said, "The first place to begin to make a heaven, is to make it at home" (*J. D.* I, page 357).

We are all looking forward to going to heaven. It is a sobering thought that the first place to make a heaven is to make heaven at home. Not to leave behind the frustrations, worries, misunderstandings, disappointments, faults, and mistakes that may be in the home and travel to a place where peace and love reign, but to remain at home and make it into a heaven.

If home is to be a heaven, the spirit of the Lord will dwell there. Wives will be obedient to their husbands in righteousness. Children will be taught obedience to their fathers by the mothers. Family members will serve one another in love. Children will be taught light and truth. Time will be spent in worthwhile work. The intellect and heart both will be trained.

This description of a home made into a heaven does sound heavenly, but a mother knows just how hard it is to bring about this condition. In order to make her home a heaven, a mother needs to keep close to the Lord. She needs to study his commandments: first, to learn them; second, to train herself to obey them; and third, to bring up her children in light and truth. She realizes that "The glory of God is intelligence," and one of the basic duties of the home is to educate the children.

President Brigham Young said:

> Education commences with the mother, and the child in connection. . . . It depends in a great degree upon the mother as to what children receive, in early age, of principle of every description, pertaining to all that can be learned by the human family. . . . The character of a person is formed through life, to a greater or less degree, by the teachings of the mother. The traits of early impression that she gives the child, will be characteristic points in his character through every avenue of his mortal existence (*J. D. I*, pp. 66, 67).

In 1833, the Lord reproved some of his servants for not bringing up their children in light and truth. In 1842, the Prophet Joseph Smith turned the key for women in this last dispensation and gave to them, through inspiration, the Relief Society.

Early in the organization, the Prophet told the members he would "point out the way for them to conduct themselves that they might act according to the will of God." Among many other directives, he said:

> Let this Society teach women how to behave towards their husbands, to treat them with mildness and affection. . . . He exhorted the sisters always to concentrate their faith and prayers for, and place confidence in their husbands, whom God has appointed for them to honor. . . . Let your labors be mostly confined to those around you, in the circle of your own acquaintance, as far as knowledge is concerned, it may extend to all the world.

[And the Prophet promised that] knowledge and intelligence shall flow down from this time henceforth (*D. H. C.* I, pp. 604, 606, 607).

IN order for Relief Society to function properly, the Prophet Joseph directed, "You will receive instructions through the order of the Priesthood" (*D.H.C.* IV, page 607). This provision is a safeguard and the greatest blessing, as Relief Society imparts truth and light to its members. With lessons approved by the Brethren, it carries on an educational program—not to attain to an academic degree, not to impart learning for learning's sake, but to impart light and truth and move the sisters to implement the truth in their own lives and in the lives of their children.

Mothers at the present time are studying The Doctrine and Covenants in the theology course, learning "the doctrine of the Kingdom" (D & C 88:77).

In the literature course, members are gaining understanding and insight into different peoples of different times. Their knowledge is broadened in history and human character out of the writings of great authors of poetry and prose. This understanding assists a mother to help her children with their homework and results in her providing suitable books of enduring worth at Christmas and on birthdays for her children, to prevent their bringing into the home trashy and even soul-destroying books available at corner stores.

The social science lessons, at present, are teaching us to look at ourselves, to see what we believe and the values we have, and to compare them with revealed truth, to the end that we may live in harmony with the principles of the gospel.

The aim of every course taught in Relief Society is to teach truth and light to Latter-day Saint women that they may teach it to their children. We expect every course will be taught in the spirit of the gospel. Every lesson should give better understanding to each sister and influence her to better living. It should increase, or root deeper, as necessary, her living testimony of the gospel and the knowledge that Jesus is the Christ, the Son of the living God, and that Joseph Smith was a prophet of the Lord. The teachings of the present Prophet, Seer, and Revelator, and those of the other Brethren living today, carry conviction to the hearts of Relief Society members. The sisters become enlightened with "gospel scholarship."

It would be impossible for me, personally, to measure the truth and light that have come as the result of Relief Society educational courses over the years and the study arising from them. And the lesson courses are but a part of the blessings to be gained from Relief Society. Nor could I weigh the truth and light that are mine as the result of the values my mother received from Relief Society or her mother before her.

Surely, the Lord gave Relief Society to his daughters to help them to make a heaven at home. It is offered to every woman of good character. It entails a giving of love and devoted service, of study and personal improvement, and its rewards are poured out on the indi-

vidual sister and on her family in a continual radiance of truth and light.

May every Latter-day Saint woman seek after these priceless blessings, for we must never forget, in the words of President Clark, that "the home is a holy place. It has its pattern in the Heavens," that "we are working out the family plan of the celestial family." May every sister resolve that "The first place to begin to make a heaven, is to make it at home," I pray.

Homemaking – A Noble Calling and Privilege

Counselor Louise W. Madsen

[Address Delivered at the General Session of the Annual General Relief Society Conference, October 5, 1960]

ONE of the most impressive teachings of President Brigham Young, and one which was present in many of his sermons, concerns the great value of life on this earth. In one address he said:

> The people are striving with all their might to learn the things of God; but if I could only get them to understand the work and worth of their present life, I should feel well satisfied. We talk and think a good deal of the life that is to come, and the life-labour of the Christian part of the world is to prepare for that. The time we now occupy is in eternity; it is a portion of eternity. Our present life is just as much a life in eternity as the life of any being can possibly be (*Journal of Discourses*, 9, page 168).

In a short sermon addressed to the sisters, he quoted remarks frequently heard from the sisters expressing their willingness to "do something to build up the Kingdom" if they had it in their power. His suggestion to them was, "Why not take hold and attend to your household affairs, and thus help build up the Kingdom of God?" (*Journal of Discourses* 11, page 351).

This penetrating question enlightens our whole concept of the work of women. The ordinary, seemingly mundane tasks of housekeeping and homemaking have a spiritual value which influences the eternal life of families. The better the efforts of women in this direction, the more they are building up the kingdom.

In the great eras of peace and righteousness in Nephite history, the women did "spin, and toil, and work, and work all manner of fine linen, yea, and cloth of every kind . . . and thus we did prosper in the land." (Mosiah 10:5; see Helaman 6:13).

The work of women in attending to their household tasks contributed to the "continual peace" which characterized those eras. But when the men used their stores of wealth for world power and warlike purposes, and the women used their beautiful cloth merely for personal adornment, and no longer spun and toiled and worked and "did begin to dwindle in unbelief," then evil was again abroad in the land.

With these and many like examples throughout our religious history confirming the fact that the work of women in the home is a vital part of the building of the kingdom, let us answer the question propounded by President Brigham Young. Why not take hold and attend to our household affairs with the same goal of perfection, the same willingness to do good, the same desire to follow the teachings of the Church, and the same effort to serve our Father in heaven through our service to his children as should characterize all of our activities in preparation for exaltation?

Latter-day Saint women should be exemplary wives and mothers. The Lord has given to his daughters an honored and blessed position and calling. It is possible that women today need to be reminded and encouraged to follow the Church teachings relative to the rightful place and work of women.

It is vital to the well-being of a woman that she succeed in the tasks God has assigned her. This success comes with full understanding and acceptance of the work she must do. The teachings of the Church in regard to respectful support of her husband's Priesthood and calling as head of the home, and also of her responsibilities to her children, are her guide. A woman, inadequate as a homemaker and deficient as a housekeeper, seldom has a truly happy husband and children, and may fail to reach her potential stature. But a woman, happily aware of her opportunities to make this portion of eternity beautiful and happy, can magnify this calling.

HOMEMAKING is an art involving many skills. A degree of proficiency in all of them is expected. Prudence in management, cleanliness in her home, ability to sew, cook, create beauty and provide an atmosphere conducive to family happiness and progression, are the attributes required. Women raise their eyes to heights beyond mere competence and learn to do common things uncommonly well.

Paeans of praise have attended the provident housewife all through the ages. Thrift and wise saving are always commendable. Waste is sinful, whether it be waste of time, money, food, or clothing. "Waste not, want not" is an adage whose message has been taught by prophet, philosopher, and economist alike. Prudence and wisdom in the management of family income have much to do with family happiness.

"In the well-ordered home we may experience a taste of heaven" (President David O. McKay). A well-ordered home is clean and neat and shows at all times the loving efforts of those who care. The Lord said, "Let all things be done in cleanliness before me" (D & C 42:41). One cannot imagine a home providing a "taste of heaven" that is not clean. The excellency of the heavens and the beauty therein are a pattern for homes here on earth. Confusion and disorder are distracting influences that may be destructive of family harmony. The spirit of the Lord cannot dwell where uncleanliness and confusion abide.

The ability to sew proficiently should be cultivated. There are many articles of apparel, children's

clothing and household furnishings, whose "beauty is the beauty of the work of thine own hands," the making of which may effect substantial savings. Home is more attractive to all concerned if mother is a good cook. The challenge arises to recognize and see realistically the effect of one's homemaking and housekeeping on the lives of one's family. To provide an appropriate setting for their progress and joyous living is a woman's duty.

If homes are right in every respect, in these physical things as well as in the spiritual and cultural, they are the greatest single stabilizer of the individual. Home will be the buttress from the perplexities of the world, the source of true happiness, and the haven of righteousness.

It is the responsibility of Relief Society to keep before the women of the Church their basic place in the home, and help them realize the high calling and privilege of womankind. Fundamental to the development of refined, gracious, spiritual women is a recognition of their noblest calling, wife and mother. Relief Society should teach the multiplicity of skills requisite to the most beautiful, joyful family living, that in this phase of eternal life the woman contributes that which it is her calling to give. The work meeting stands out in a glow of importance when its purposes are viewed in the light of what its teaching may mean in aiding the sisters to these ends.

Let us not be like the men and women the prophet deplored who were "too wise to be taught" and refuse to see that work — housework, sewing, cooking, attending to our household affairs — are part of the building up of the kingdom. Let a renewed, positive attitude toward the glory of happy, well-cared for families guide us in seeking to be skillful in the art of homemaking. A well-orderd, well-governed home should be the delight of every Latter-day Saint woman because the Lord has said it is so.

Report and Official Instructions

President Belle S. Spafford

[Condensed from the text given at the Officers Meeting of the Annual General Relief Society Conference, October 5, 1960]

A REPORT of the status of Relief Society, based largely on information contained in the Annual Report of the Society, has long been a feature of this session of the Annual General Conference. General increases are noted in many aspects of the work for 1959. There are some divisions, however, which do not show growth. In some instances there appears to be justifiable reason for this. In others it seems that a greater awareness of subtle declines is needed and intensified effort in dealing with the problems.

General Board

Since our last general conference, the General Board has been strengthened by the addition of four new members: Alice L. Wilkinson, Brigham Young University Stake; La-Priel S. Bunker, Parleys Stake; Marie C. Richards, Salt Lake Stake; and Irene W. Buehner, Parleys Stake.

Organizations and Reorganizations

Our Annual Report shows that during 1959 there were nineteen new stakes created and one new mission. There were 107 new ward organizations in the stakes and twenty-two new branch organizations in the missions, making at the close of 1959 a total of 336 stake and mission organizations, and 4,450 ward and branch organizations.

Since January 1960, the first stake in Great Britain has been formed — the Manchester Stake, organized March 27, and the first stake in far-away Australia—the Sydney Stake, also organized March 27.

The Missions

We note an ever-increasing trend in missions towards strengthening the work of the Society through careful teaching of standard procedures. Also, great effort is being put forth to develop leadership among the sisters. In a number of instances, mission Relief Society boards have been appointed; and district boards, comparable to stake boards, operate in most missions. Leadership meetings are increasing in number and helps offered encompass most aspects of the work and are of high standard. The educational program seems to be well accepted in the missions.

The bulletins and publications issued by the various missions are so prepared as to be effective in promoting Relief Society work. We were delighted to receive recently the publication of the Chinese Mission called *The Voice of the Saints* issued in the Chinese language with English translations. The recent copy was a "special Relief Society issue."

Membership, the collective body of Latter-day Saint women for whom the Society is designed, and upon whom we must rely in meeting our obligations to the Church as an auxiliary of the Church, requires continuous attention on the part of Relief Society officers. During 1959 there were 10,199 women added to the membership rolls. The total membership at the close of the year was 203,752. Figures indicate, however, that we have enrolled only about fifty per cent of the potential eligible members.

Strong and well-organized appeals should be made to enlist unenrolled sisters as members. They will not come to you uninvited and unsolicited.

Ward presidents should know the names of such sisters within the ward; then they should wisely determine the individual reasons for their nonmembership, and with consummate skill, wisdom, and often patience, endeavor to obtain their enrollment and support.

It is recognized that there is a relationship between the number of women enrolled and *Magazine* percentages, as well as the amount of membership dues which must be submitted to the stake board. It is not the spirit of Relief Society, however, because of a few problems which may arise incident to these

relationships, for ward officers to be lax in their efforts to enroll new members or to retain all present members.

For the first time in many years, a decline in average attendance at meetings for the general membership is noted. While it appears very slight, almost negligible, being only one-tenth of one per cent, had we maintained that one-tenth of one per cent, we would have had over 200 more women in attendance each week, or the equivalent of two strong Relief Societies.

We are aware that there are influences difficult to cope with which adversely affect attendance records, such as the increasing number of aging members who are homebound, and the ever-increasing number of women who are employed. Nonetheless, it is the opinion of the General Board that many women whose attendance is irregular could be helped to see the advantages of regularity, and that effective attendance appeals could be made to sisters who have no valid reason for nonattendance. This would, we believe, materially increase the attendance figures without, in any way, running counter to established policies.

It is realized that our average attendance figures, which this year are 37.8% of the enrolled members, could be interpreted as Relief Society actually reaching only 18.37% of the approximately 418,551 eligible women in the Church. We take a little comfort in the fact that this is not true, since attendance is intermittent on the part of many members, and far more women are actually reached, at least occasionally, than the average attendance figures seem to indicate.

Visiting Teaching

Relief Society is the handmaid of the Priesthood in "looking to the wants of the poor, searching after objects of charity, and in administering to their wants." I know of no more ideal procedure to divine the temporal and spiritual needs of our Latter-day Saint families than through the well-organized system of Relief Society visiting teaching. Last year approximately 88,000 visiting teachers made a total of three and a half million visits to Latter-day Saint homes, or a Church-wide average of approximately 8½ visits per family. The stakes made an average of 9.6 visits per family and the missions an average of 3.2 visits. Large figures, while impressive, are sometimes deceptive. While the total of three and a half million represents a tremendous amount of visiting, the increase of approximately 180,000 visits over the previous year was not in proportion to the increase of 31,313 Latter-day Saint families.

In one-third of all visits made, the records show no one was at home. This means that these mothers were not reached other than by the notice of visit slips.

This is a matter of concern to us. It is our opinion that this is a reflection of the economic and social conditions of our times, which more and more tend to influence mothers to spend time outside their homes, rather than being evidence of poor visiting teaching procedures. Nonetheless, we must be aware of what is happening, and we must do everything possible within the framework

of General Board regulations to cope with the situation.

We suggest to you that there is a definite relationship between the strength of the visiting teaching program and membership. If we had more members, we would have a larger reservoir of teachers. If we had more teachers, we could decrease the size of visiting teacher districts. If we had smaller districts, we might time visits more appropriately to reach sisters during the hours and days when they are at home.

We are pleased to advise you that the visiting teaching film "Unto the Least of These" is now available for the use of wards. It may be obtained from the Deseret Book Company in the same manner and for the same price as for stakes.

Church Welfare

A creditable record of support of the Church Welfare Program was made during 1959. There were approximately 700,000 hours of service contributed to this program by the girls and women of the Church upon assignment of Relief Society — an increase over the previous year of almost 200,000 hours. Ward Relief Society presidents made 75,000 family visits under the direction of their respective bishops.

Requests are still coming from Relief Society presidents who are assigned to be group leaders in bimonthly regional welfare meetings for suggestions as to what might properly be taken up in these meetings. We refer to suggestions given in the 1959 Official Instructions and published in the November *Relief Society Magazine*, page 731.

In addition, we suggest that careful attention be given to instructions in the welfare meetings held in conjunction with quarterly conferences. Those instructions which apply to Relief Society might be referred to the executive committee of the regional council for consideration as a part of the agenda for your departmental meetings.

Compassionate Services

The figures of the 1959 Annual Report do not give a full picture of the compassionate services. Past Annual Reports have called only for visits to the sick and homebound, which remain somewhat constant from year to year; days care of the sick, which have slowly declined in number due to fewer calls for the service; and assistance in dressing bodies for burial and help in connection with funerals, which also show decline due to fewer calls for the service. The 1960 Annual Report, however, should give a better picture of the compassionate service rendered by the Society, inasmuch as a new column has been added to the *Record Book*, wherein you are recording the number of hours of other types of compassionate service in addition to those previously listed. The nature of our compassionate services has been changed with changing times and needs, and this year's records have been made more nearly to conform to this change.

Educational Program

Relief Society has always been educational in nature. Great care is exercised to give the sisters a rounded education in religion, the social sciences, in cultural fields, and in the practical homemaking arts and skills. During 1959 there were

over 16,000 women teaching the Relief Society courses of study, most of whom devoted long hours in preparing the lessons for presentation in the meetings. All courses of study for 1960-61, except the work meeting course, "Caring for the Sick in the Home," are continuations of the courses taught during the past year. Lessons for the forthcoming year will be considered in the departmental meetings of this conference.

Work Meeting

The work meeting is calling for increased ingenuity and resourcefulness on the part of the leaders. This meeting should be made inviting, practical, and helpful to the sisters in their homemaking.

We appreciate your response to the new work meeting course, "Caring for the Sick in the Home." In the spring conventions, instruction was given that the one hour allotted for this discussion be divided into two periods — thirty minutes for formal presentation and thirty minutes for demonstration. It is now noted that this may not always be a suitable apportionment of time. Some lessons may require short periods of instruction interspersed with short periods of demonstration, while still others may require a large portion of the time for demonstration. The leaders are therefore authorized to apportion time according to the best interests of the instruction.

Work Meeting
Supplies Department

A letter has recently been mailed to Relief Society presidents advising them that the General Board is now operating a Work Meeting Supplies Department as an accommodation to Relief Societies. Items such as quilt batts, stamped goods, yardage, dish towels, linen handkerchiefs, and similar articles may be purchased by Relief Societies at wholesale prices. This courtesy cannot be extended to individuals. Full details, including the location and a price list, are included with the letter.

Bazaars

Questions are still reaching the General Board relative to bazaars. The General Board fully endorses bazaars as an appropriate activity for Relief Society. The bazaar, in addition to providing opportunity for raising funds, motivates the sewing program of the Society.

The General Board recommends that insofar as possible, the work meting itself should be the first and major source of supply for bazaar articles. Where sufficient articles for a successful bazaar cannot be produced in this way, the Society may provide the materials and assign sisters who are in a position to do so, to make specified articles at home. If additional articles are still needed, a general announcement of the need might be made in a Relief Society meting, with the types of articles specified, and the sisters be invited to donate such articles, if they care to do so. Such an announcement would not place any sister in an embarrassing position if she cannot contribute an article, or does not care to do so. The General Board discourages written solicitation of the ward sisters for gifts of articles to be sold at bazaars.

Music

The music program of Relief Society is one in which we rejoice. It is good for women to worship together in song. In the Doctrine and Covenants, Section 25, verse 12, the Lord tells us: "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." Therefore we encourage good, spirited congregational singing in Relief Society meetings.

The 3,126 Singing Mothers choruses throughout the Church are a joy to the 46,165 sisters who participate in them and a great asset to the Society.

Relief Society Magazine

Magazine representatives are to be commended for the excellence of their work. Through their diligence, supported by Relief Society presidents, the circulation at the close of the year was 162,589, an increase over the previous year of 7,961 subscriptions. There were 258 stakes on the Honor Roll in 1959, an increase of 11 over 1958. Sixteen missions have been on the Honor Roll for the past three years. In 1959 there were 47 more mission branches on the Honor Roll than in 1958.

Tomorrow, stake *Magazine* representatives will join with presidencies to view a *Magazine* presentation prepared by Sister Alberta H. Christensen of the General Board, entitled "As a Voice Speaking," which we hope will be helpful to you in the *Magazine* promotion program. This presentation will be available to stakes, missions, and local Societies.

Stake Boards

Sisters, I remind you that Relief Society is a mature, experienced, adult organization. It was founded under divine inspiration and it has had inspired counsel and direction for more than 118 years. We must not be content with standards of performance that are in any way short of the best.

The *Handbook of Instructions* places certain definite responsibilities upon stake boards for the proper conduct of the work and for the maintenance of good standards within the stake.

There has been confusion in some stakes relative to the pattern of the Relief Society stake board. According to our understanding, other Church auxiliaries have recently modified, in some selected stakes, the pattern of their stake boards as an experiment. *These modifications do not apply to Relief Society.* The work of Relief Society is peculiar to itself; many of our very important duties are performed outside the regular meeting; special obligations relative to the Church Welfare Program and ward programs, conducted under the direction of the respective bishops, rest heavily upon ward Relief Society presidents and other workers.

Because of misunderstanding relative to this, we are authorized by our advisors from the Council of the Twelve, to instruct you at this meeting that the approved patterns for the Relief Society stake board are as follows: A full Relief Society stake board consists of twelve members; namely, a president, two counselors, secretary-treasurer, chorister, organist, *Magazine* representative, visiting teacher message leader, theology class leader, work meeting leader, literature class leader, and social science class leader.

In a comparatively few stakes, where circumstances do not allow for the twelve-member stake board, the General Board suggests a modified stake board of eight members as follows: president, two counselors, secretary-treasurer, theology class leader, literature class leader, social science class leader, and one sister responsible for the work of both the chorister and organist. In such an arrangement, each member of the presidency would handle the work of one of the other remaining departments, in addition to her own special division of responsibility; i.e., the president would assume responsibility for the *Relief Society Magazine* work, the educational counelor, the responsibility of the visiting teacher message department, and the work director counselor, the responsibility of the work meeting leader. This modified stake board places heavier responsibilities on the presidency and on the person selected to direct the music of the stake. It means that no department may be held in the leadership meeting for ward *Magazine* representatives, since the president must conduct the presidencies department. The *Magazine* work, therefore, must be promoted by some means other than through the leadership meeting; otherwise the whole organization would suffer through inadequate *Magazine* circulation.

With the modified board, the counselors could at no time meet with the presidencies. Their responsibilities would be particularly heavy with a modified stake board, when we consider also the heavy demands made of them in the welfare work of the Church.

We would urge, therefore, that even though a modified board must be used as an expedient where adequate leadership for a full board is not available, that officers build toward a full board at the earliest possible time.

Extra Copies of 1961 Convention Materials to Be Made Available

We are pleased to announce that, in response to numerous requests, additional copies of the lesson helps and selected administrative material which will be prepared for the 1961 conventions will be made available to the stakes, at a small cost, for distribution to the wards where stakes desire this material. One set of the material will be left with the stakes without cost, as usual. The extra copies must be ordered from the General Board through the stake, and not more than one copy per ward can be allowed each stake. This same rule will apply to the missions.

Church Missionary Program

As I look over this great gathering of women — Relief Society officers, it is true, but nonetheless a representative body of the womanhood of the Church — I realize how dear is Relief Society to you, how much you value your Church membership, how meaningful in your lives are your testimonies of the truthfulness of the gospel restored in this dispensation through the Prophet Joseph Smith. I know how much each one of you would rejoice if every woman with whom you are acquainted, be she relative or friend, enjoyed these same blessings. There is a way, sisters, whereby you may help in a realization of this desire.

(*Continued on page 784*)

Temple Square in Salt Lake City

BRIEF HISTORY OF ITS GROWTH AND DEVELOPMENT

PART II

Preston Nibley
Assistant Church Historian

The Endowment House

IN the fall of 1854, under the direction of President Brigham Young, workmen began to build, in the northwest corner of the Temple Block, a rather large two-story, adobe building, known as the Endowment House. President Young once referred to the building as "a temporary Temple." At that time he said, "In consequence of our having been driven from our homes, and because of our destitute circumstances, the Lord permitted us to do what we have done, namely to use this Endowment House for Temple purposes" (*Journal of Discourses* 18:263).

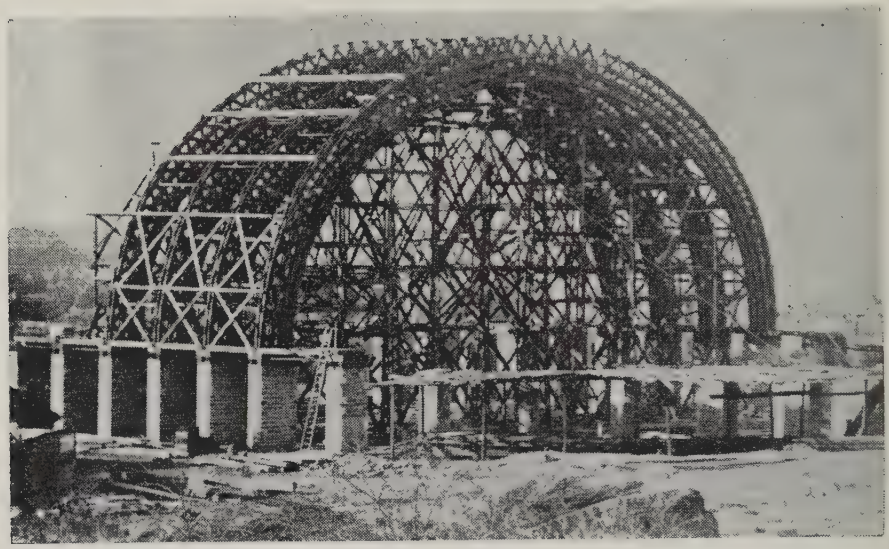
The Endowment House was completed and dedicated in May 1855, and from that time until November 1889, it was in almost continuous use, "for administering sacred ordinances, belonging exclusively to the Church." (My own dear parents, Charles W. and Ellen Ricks Nibley were married in this building in March 1880.)

In November 1889, after three temples had been erected in the Territory at St. George, Manti, and

Courtesy Church Historian's Office

THE ENDOWMENT HOUSE, TEMPLE SQUARE, SALT LAKE CITY, UTAH

This historic building stood on the northwest corner of Temple Square. It was dedicated in May 1855, and was used for ordinance work almost continuously until November 1889, when it was torn down.



Courtesy Church Historian's Office

THE LARGE TABERNACLE IN COURSE OF CONSTRUCTION

Photograph taken about 1864, showing some of the stone pillars, arches, and supporting framework.

Logan, there was no further need for the Endowment House, and under the direction of the First Presidency, it was torn down.

The Large Tabernacle

The idea of building a large Tabernacle in Salt Lake City, one that would accommodate eight or nine thousand people, grew in the mind of President Young during the pioneer period. After the first Tabernacle was built in 1852, it was soon found to be too small to hold the large numbers of people who came to attend the conferences.

In a letter written by George A Smith to Hosea Stout, in March 1863, he is quoted as saying:

> The President (Brigham Young) is discussing the propriety of building a Tabernacle this season, a circular ended building, 250 feet long and 150 feet wide: 500,000 feet of lumber will be requisite for its erection; the site proposed is the west gate of the Temple Block, or between that and the Temple (*Journal History*, March 20, 1863).

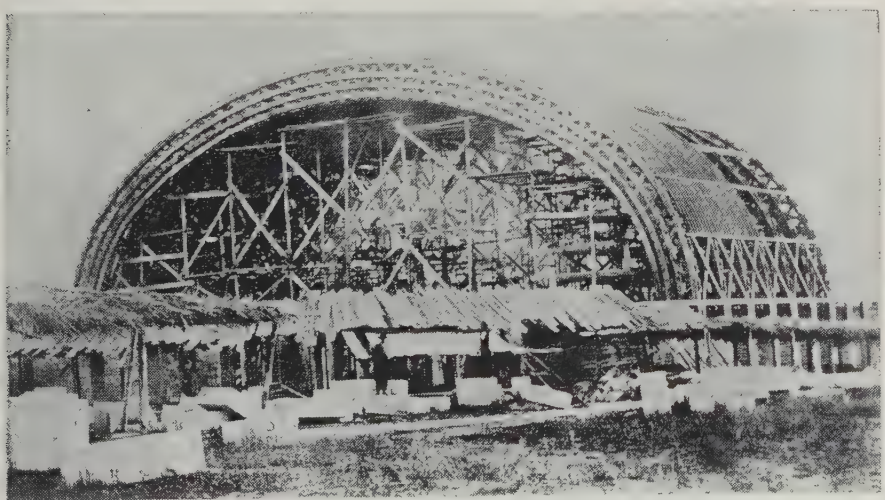
To think with President Brigham Young was to act, and, during the following month, April 1863, the work of clearing the ground for the foundation of the great building was begun.

The stone pillars on which the large arches were to stand, were constructed in 1864. The wooden arches, supporting the roof, were designed and built under the direction of Henry Grow, who had been a bridge builder in Pennsylvania before coming to Utah and who was acquainted with the lattice type of construction. He had many problems to meet in constructing the roof of this famous building, without supports, and with only a small amount of iron. Wooden pegs were

used to hold the beams together, and rawhide was tied around them to make them more secure. But at last the great building was ready—sufficiently ready so that the October Conference of the Church, in 1867, could be held within its walls.

President Brigham Young was greatly pleased with what had been accomplished. At the opening session, on the forenoon of Sunday, October 6th, "the President kindly expressed to the workmen the thanks of all the Apostles and all the brethren and sisters for the steady perseverance and faithfulness that they had manifested in completing, thus far, the building. For one, he said, he had not ceased to pray for them, that no accident might befall anyone, and that we might rejoice together in such a work. He felt to bless them, and to continue to pray for them, and he took the opportunity of expressing that he would be very much pleased did he witness as resolute a spirit in the Elders of Israel to favor the early completion of the Temple. He thought it proper to say something about the unfinished condition of the organ. Not over one-third of the pipes were up, and till the casing was built, they had thrown around it a loose garment. It was now only about fifteen feet high, and when completed it would be forty feet high. Brother Ridges, and those who labored with him, had done the best they could, and notwithstanding their diligence by early day, noon and night, they had been unable to have it properly tuned. It was however, in a condition to accompany the choir, and he was pleased with it" (*J. H.*, October 6, 1867).

AFTER the opening hymn by the choir, President Young arose again to offer the prayer. Note the



Courtesy Church Historian's Office

THE LARGE TABERNACLE, SHOWING SOME OF THE ARCHES PARTLY COVERED

Photograph taken about 1866. Note the stone pillars, the bowery type of covering used to protect some of the materials, and the masonry blocks used for placement in the structure.

sincerity and deep devotion of this prayer. It was all so characteristic of him; the solemn, reverent, deep feelings of his heart.

"He expressed to the Most High, the grateful feelings of the Saints, for the favors which He had multiplied upon them, enabling them to have finished thus far, an edifice in which they could assemble and worship Him, their Creator, in the name of His Son Jesus Christ; imploring the aid for the Holy Spirit to teach them how to pray and what to ask for acceptably in His sight.

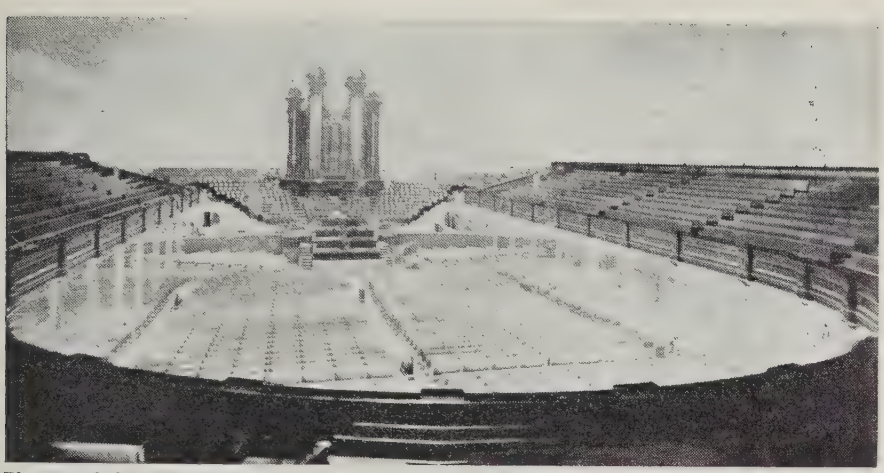
"He implored the blessings of the Lord upon the congregation assembled, upon the Priesthood, and all in authority in His Church and Kingdom, that they might enjoy the outpouring of the Holy Spirit to qualify them in the discharge of every duty; that the workmen who had labored upon that house might feel blessed, and feel satisfaction in that labor, and recompense in the love of Christ; that the Apostles might be blessed and qualified to discharge the duties of their Holy Apostleship; that the Bishops might have the ability their arduous labors demand, and be filled with wisdom, kindness, patience and forbearance, and so be fathers to the people; that the High Priests, Seventies, Elders, Priests, Teachers and Deacons might all enjoy the blessings of their callings. . . .

"He craved the blessings of the Lord upon the children of the Saints; that the power of the Almighty might heal the sick; that the Saints in foreign lands might be the object of His care; that the mis-

Courtesy Church Historian's Office

TEMPLE SQUARE AS IT APPEARED ABOUT 1879

This panoramic view of Temple Square was taken about 1879, some two years after the death of President Brigham Young. Note in the background at the left, the Assembly Hall, almost finished, the Large Tabernacle, and the Temple, partly finished. The building at the left, enclosed by the white picket fence, is the Council House, the first public building built in Salt Lake City, Utah.



Photograph by C. R. Savage
Courtesy Church Historian's Office

AN EARLY VIEW OF THE INTERIOR OF THE SALT LAKE TABERNACLE

This picture, taken about 1900, shows the small organ and the choir seats only partly built up. The organ has been considerably enlarged.

sionaries among them might have the ability to do their duty, be preserved and returned again to the Church in Zion; that the poor Saints might be blessed and prospered, so they may gather with the Saints here, and that the emigrants that have lately arrived may seek to do right, and be blessed and prospered.

"He implored the blessings of the Most High upon our families, our wives, our children, and upon our fields, our barns, and all we possessed; asked the Lord to inspire the speakers, the hearers, during the conference, so that all might be done according to His Holy Will" (*J. H.*, October 6, 1867).

This first conference in the new Tabernacle continued for four days, with great enthusiasm. It proved to be the largest conference, from the standpoint of attendance, ever held in the Church up to that time.

The seating capacity in the Tabernacle was considerably increased, during the years 1870-71, when the gallery was constructed. A reporter writing in the *Deseret News* of a meeting held in the Tabernacle on May 1, 1870, had the following to say:

"While President Young was addressing the congregation his hearers kept very still, and we are informed by persons who sat on the seats where they were accustomed to sit last summer, that yesterday they heard as they never did before. The gallery had made, judging by their experiences, a great improvement in the acoustic qualities of the building" (*Deseret News*, May 2, 1870).

During the ninety-three years that have passed since the Salt Lake Tabernacle was first used, the great building has become known around the world. At the present time the organ and choir and "the spoken word," through the medium of radio, are heard each Sunday by millions of listeners.

The Assembly Hall

The plan for building the Assembly Hall was also projected by the great pioneer leader, President Brigham Young. I find the following in the Journal History of the Church under date of September 12, 1877.

"At a priesthood meeting of the Salt Lake Stake, held August 11, 1877, President B. Young proposed to pull down the Old Tabernacle, and build a new one to accomodate about 3,000 people. In obedience to this wish, work was commenced on this date, as reported in the *Deseret News*."

President Young lived only eighteen days after he attended this meeting. He died on August 29, 1877, from the effects of what appears to have been a ruptured appendix.

The article in the *Deseret News* referred to above, gives a partial plan for the new building as follows:

"The work of tearing down the Old Tabernacle, preparatory to erecting a new and more suitable and commodious structure, on or near the same site, commenced this morning. The Bishops of the City Wards were each requested to send one man, but only nine of the twenty-one responded, probably because of the unpromising appearance of the weather. It is likely, however, that the whole number will be on

Photograph by C. R. Savage
Courtesy Church Historian's Office

THE ASSEMBLY HALL ALMOST COMPLETED

Photograph taken about 1881 shows the building almost completed. Note the unfinished roofing appearing white. Unused building blocks and pieces of lumber may be seen in the foreground and around the building. Note the wall of Temple Square and trees in the background.

Photograph by C. R. Savage
Courtesy Church Historian's Office

INTERIOR OF THE ASSEMBLY HALL

Note paneling and light fixture on the ceiling, stairway at the right, and the galleries on each side, with the pulpits center front.

the ground tomorrow, weather permitting.

"Instead of the proposed building extending lengthwise, north and south, it will be east and west. Its length and breadth will be 100 feet by 60 feet, [this was later changed to 120 feet by 68 feet] in the clear, and 31 feet from the floor to the ceiling. It will be surrounded, except at the end, where the stand will be constructed, with a gallery; there will be two rows of windows, one under and one over the gallery. The foundation, which will be of sandstone, will rise two feet above the ground level, and above that the walls will be granite, two feet six inches thick. The heating will be done by means of pipes, and it will be lighted with gas.

"The committee appointed to manage the construction are Bishop Thomas Taylor, Henry Grow, Edward Brain, William Asper and George Goddard.

"Brother Grow will have the general superintendency of the construction, and Brother Brain will have the special supervision of the mason work" (*J. H.*, September 12, 1877).

Thus began the work of constructing the beautiful little building known as the Assembly Hall. The building was dedicated by President Joseph F. Smith on January 7, 1882. At that time he said: "May the Spirit of the Holy Gospel dwell in the midst of the people that shall come from Sabbath to Sabbath, and from time to time, to attend the meetings and worship in this house" (*J. H.*, January 7, 1882).

(*To be continued*)

Sixty Years Ago

Excerpts From the *Woman's Exponent*, November 1, and November 15, 1900

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

THANKSGIVING IN NEW ENGLAND BEFORE THE WESTWARD JOURNEY: . . . Soon all were seated, the mother having arranged them all in order on each side with the eldest married son at the head of the table to carve the steaming roast turkey while she served the vegetables, taking special pains to have the baked beans piping hot from the large brown earthen pan in which they had come from the great brick oven in the kitchen. The mother herself pronounced the blessing and the feasting was graced with the usual New England table talk of bounteous harvests and Thanksgiving events, entertainments, sleigh rides and balls. . . . Never again did those assembled on that evening all meet together. Out from under that roof tree, where so many happy days had been spent, so many festive occasions celebrated, they went, and no doubt the picture lingered lovingly in their memory long years after. . . .

—Aunt Em

MARGARET A. CAINE OF THE RELIEF SOCIETY GENERAL BOARD VISITS PANGUITCH STAKE: Sister Caine felt pleased with all she had seen in regard to the society here. The Lord had never given a law restraining the Latter-day Saints in gaining knowledge. . . . The Prophet Joseph Smith studied diligently all the time. . . . Sister Caine wished to extend the greeting of Aunt Zina and counselors, also Sister Wells, who are just as interested as they can be in all the sisters. . . . Sister Caine wanted the sisters to understand the purpose of the organization, no other can take the place of this. It was to qualify them for high and holy positions. Mothers can better prepare for family prayers than anyone else, also to instil the principle of tithe-paying upon the children. Retrenchment as taught by President Young did not mean altogether in dress, but in cooking good and wholesome food and less pastry, and in all our home work to find time to improve the mind. . . .

—H. A. Crosby, Sec.

SOMETIMES

Sometimes we meet in life a noble friend,
Who true and faithful proves e'en unto death,
Our inmost natures seem in one to blend
As roses with the summer zephyr's breath. . . .

—Ellis R. Shipp

THE NATIONAL COUNCIL OF WOMEN: The National Council of Women of the United States held its annual . . . sessions in Minneapolis, Minnesota, this year . . . the Minneapolis ladies proved their generous hospitality and welcome, as well as sympathy with the cause of woman's work. . . . Mrs. Fannie Humphreys Gaffney of New York . . . is a fine presiding officer, just and courteous to all, with unfailing patience and always punctual and knows how to economize time . . . as our readers know, we are not given to mentioning costumes . . . yet . . . Mrs. McCune of our own city, might with all due propriety be spoken of, because she wore an elegant Paris gown of black lace. . . . we met many beautiful women . . . of a great variety of faiths and from all points of the compass. . . . In an assembly of this sort one notices the many highly intellectual faces. . . . A telegram received from Miss Susan Anthony said: "I send greetings to my daughters of the most comprehensive organization of women, and the one in which I have the greatest hope."

—Editorial

Woman's Sphere

Ramona W. Cannon

LAKSHMI MENON is Deputy Minister for External Affairs in the government of India. Her position requires much wisdom, restraint, and courage.

IRMA ARGANDONA, from Bolivia, South America, is a brilliant and valued researcher at Volcano Ranch, near Albuquerque, New Mexico, where important studies in cosmic rays are being conducted under the direction of the Massachusetts Institute of Technology.

LIZA REDFIELD is Broadway's first fulltime woman orchestra conductor. As conductor for the orchestra in "The Music Man" at the Majestic Theater, New York City, Miss Redfield has demonstrated a marked ability in a field new to women. Beginning as a child prodigy at playing the piano, Miss Redfield had considerable experience in playing in orchestras before her successful and outstanding studies under Vladimir Brailowsky.

MRS. GEORGIA WHITE, explorer and famous river guide, who has accompanied many boating parties down the turbulent canyons of the Colorado River of the United States, is now planning an expedition to run the great rivers of Alaska, including the Yukon.

HARIETTE SIMPSON ARNOW, in her recent, highly praised and authentic *Seedtime on the Cumberland* (The Macmillan Company), has detailed with color and truth "a few of the most important aspects of pioneer life as it was lived on the Cumberland." The locale covers areas in Kentucky, Tennessee, and Ohio during the years 1759 to 1803.

FAE THOMAS, formerly of Salt Lake City, Utah, is the producer of "Expedition," a new major TV program, consisting of adventure and documentary films from all over the world. Miss Thomas is one of the very few women television program producers in the United States, and is also one of the youngest producers in the entire industry.

THE United States Census Bureau figures for July 1959 reveal that there are 55,250,000 potential women voters in the United States — 3,378,000 more than there are potential men voters.

KAREN KETCHIE, seventeen, of Cedar City, Utah, is a national vice-president of the Future Homemakers of America, serving thirteen western states, including Alaska and Hawaii, for the year 1960-61 (July to July).

EDITORIAL

VOL. 47 NOVEMBER 1960 NO. 12

Thankfulness for a Prophet

AS Latter-day Saint families surround their tables of bounteous feasts on Thanksgiving Day, it may be well to recall, in addition to other blessings, the paean of thanksgiving which the saints throughout the world offer to the Lord continually, "We Thank Thee, O God, for a Prophet."

The history of God's dealings with his children reveals that so long as men follow the Lord's will as revealed through his prophets, they prosper and attain salvation.

For eight years the followers of Lehi wandered in the wilderness. As they rebelled against the words of prophet Lehi they suffered, but as they humbled themselves and became obedient, they were delivered from their afflictions and led out from the wilderness to the Promised Land.

Today, afflictions and sorrows walk with men, and the wisdom of the wise, as foretold, has perished; but the Lord makes known his will to his prophet, and as his people have listening ears they are delivered from sin and spiritual bondage.

How thankful should one be for a prophet's voice to guide him through the quagmires of the world's errors and sins! One great wickedness today lies in the unrighteousness of many of the young, and the cause is traced by leading authorities to the breakdown of marriage and consequent insecurity of children. For many years the prophet President David O. McKay has plead with the saints to sanctify the bonds of holy matrimony. This is but one example of obedience to the voice of the prophet which results in eternal blessings.

President Moyle recently declared:

> It behooves us to recognize in President David O. McKay the mouthpiece of our Heavenly Father here upon the earth. I bear witness in all solemnity that the closer you come in contact with the President of the Church, the deeper you realize that his decision, his judgment, his word, comes to him as a matter of inspiration and that Israel today is led by the prophet of the God of Abraham, Isaac and Jacob. We are not wandering around in the wilderness trying to find the promised land because of our iniquities, as were the people in the days of Moses. We are in the promised land. . . .
>
> President McKay says almost every week of our lives, when the difficult world problems of today come before us, "Brethren, we have no need to fear, there are no world events that need concern us. We need only to keep the commandments of God and recognize that Jesus Christ is our head" (*Church News*, September 3, 1960, page 13).

For the blessing of a modern-day prophet, one should give thanks as the Lord says,

> And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more (D & C 78:19).

With hearts and voices may all sing with heightened perception in the spirit of Thanksgiving,

We thank thee, O God, for a prophet
To guide us in these latter days.
We thank thee for sending the gospel
To lighten our minds with its rays.

We thank thee for every blessing
Bestowed by thy bounteous hand.
We feel it a pleasure to serve thee,
And love to obey thy command.

—M. C. S.

Home for Christmas

Myrtle M. Dean

ANNE placed the two letters side by side on the desk. One letter was from her mother. The envelope was addressed in a hurried, sweeping hand. The letter inside was full of loving, newsy words galloping across the pages. "How glad we will be to have you home again. We can hardly wait to see the baby. It is wonderful that you will be back in America for Christmas," Anne's mother wrote. The second letter was from Bob's mother. It lay unopened, for Anne always left Bob's mail for him to read first, even though it was addressed to Mr. and Mrs. Robert Andrews. Anne knew that this letter would be as methodical and prim as the woman who wrote it. Bob's mother wrote with a meticulously neat and even hand. Anne smiled as she compared the two envelopes and looked over at her little son.

"Only ten more days and we will be back home in America, Jamie darling. Home for Christmas, with Grandpa and Grandma. We will fly over the ocean in a big, big plane. Just like birds flying home to their nests." Anne waved her arms up and down like a bird flying, as she talked to baby Jamie.

Jamie laughed and waved his arms.

"Home to you, is right here in Germany where you were born, baby darling, but now you are going to learn about another country; a wonderful country, America that will be your home.

"Your daddy has gone right now to get your papers all fixed, so you can be a real citizen of our United States, little Jamie."

For more than two years Bob Andrews had been in foreign service in Germany. Bob and Anne had been married only two months when they arrived. At first they had kept busy and happy, but when Anne was to have her baby, she became homesick and felt a great need for her own mother. It was almost Christmas time then, too. That was just one year ago. Anne remembered still, how lonely and frightened she was then.

"I think when we trust him, God has a way of taking care of mothers and their babies so they won't be too afraid," Bob had comforted her.

Anne smiled now at her baby. Bob was right, she thought, Heavenly Father has been very kind to us.

Suddenly an awful thought crept into Anne's mind. What if. . . . Oh, no, Bob's mother just couldn't expect them to come to her home for Christmas. Anne thought of the big dreary house with its many rooms with everything so somber and untouchable. She had often wondered how a warm, live person like Bob could have grown up in such a place. Anne had never known

Bob's father, for he had died several years before her marriage to Bob. Mrs. Andrews lived alone now, and she seemed as solemn and quiet as the old house.

Anne lifted the letter from Mother Andrews. Bob had always said, "You should open Mother's letters, Anne. They are to both of us. Mom would like you to feel like a daughter." For a moment Anne thought she would read this letter to quiet her fears, but she laid it back on the desk unread.

"Don't be silly," Anne told herself. "Of course, Bob's mother will realize that I will want to be with my family for Christmas." She pushed her anxiety aside and began her work again.

ALMOST every day, Anne told Jamie about her family, about her younger sisters and brothers who would love to play with him. She was determined that he should learn a few words to show off to the family. Bob laughed at her, and told her that Jamie didn't understand a bit of the foolishness she tried to tell him.

Only this morning she was rewarded for her efforts. Jamie said Gram-ma, Gram-ma. Over and over she had repeated the words to him. Now he laughed and haltingly spoke the syllables. Anne could hardly wait for Bob to come to hear him. She could picture her mother's delight at her first little grandchild speaking those words.

Soon, Bob came in flourishing a large envelope. "Now we are all set to leave."

"Three cheers for the Red, White, and Blue," Anne called out happily. "Oh, and there are letters from our mothers. Mom says they can hardly wait to see us. Won't it be fun showing off our son? And home for Christmas, just think!"

Bob clasped her about the waist and swung her around happily. "Mother is going to like having a grandson around. And you know, Anne, I believe the little guy looks a lot like Dad," Bob spoke thoughtfully.

Again, that anxious feeling crept over Anne, and her hand trembled as she handed Bob his letter. She waited tensely for him to open it.

"You should have read Mother's letter, too," Bob said once more. Anne saw that he looked a trifle hurt.

"I'll go on packing while you read the letter to me," she said.

Anne's face was stricken and her arms fell listlessly to her sides as she heard the words of the letter. "I am planning a fine Christmas this year, Bob, with a tree in the corner of the living room just as we used to have when you were a little fellow. You were married just a little while before you went away, so Anne and I hardly know each other. We need to get acquainted, and now you have a little son; how wonderful. I will count on all of you for Christmas."

Bob raised his eyes to Anne's. The bright happiness was gone from her face. She turned away to hide her tears.

"Anne, dear, of course you expected to go to your family for Christmas. Don't feel bad, Anne, that is where we will go." Bob spoke reassuringly.

"But you heard it — in the letter — you heard your mother say she expects us for Christmas. She is

counting on us," Anne replied brokenly.

"There won't be time to write now, but when we get to your home we can phone Mother. We'll tell her we had planned to be with your folks, but will go on after Christmas week." Bob's voice was troubled.

"But we didn't plan. I just supposed she would know that I would want to be with my family for Christmas." Anne's voice held reproach. She wanted to say, "Your mother is selfish. She should understand that a girl wants to be with her family. That she wants to show off her baby to her folks. She should know how I'd hate the big, lonely house where she lives."

ANNE almost wished that Bob would argue about the situation, that he would say, "Mother is lonely and needs us. I have as much right to go to my mother for Christmas as you to yours." But Bob didn't say anything. He was leaving it for Anne to decide. Anne remembered now that her mother's letter had not mentioned their coming to her home for Christmas. Of course she expects us, and will be very disappointed if we don't. She just doesn't want to be selfish, Anne thought.

After Bob left the room, Anne let the tears flow freely. Little Jamie looked on silently, as though he sensed her changed mood.

"We can't go home for Christmas, honey. We've got another grandma. She wants her boy, and you, too, Jamie. We must go to her. We've just got to." Anne's voice was muffled by her crying.

Jamie's eyes looked big and solemn. Then he waved his arms and began saying, "Gram-ma, gram-ma."

TIME passed quickly now. Soon they were on their way, and the wide expanse of gray-blue ocean lay below them. Then there was the Statue of Liberty welcoming them.

"This is America, Jamie darling. This is our own country," Anne spoke breathless with emotion and homesickness.

Bob pointed out the Empire State Building and the United Nations Building of New York. Anne saw how happy he was to be back in America, too. They skimmed over the cities, Chicago, Kansas City, and all the others as they flew westward. Soon they would be coming to the outskirts of the town that was Bob's home.

"See how beautiful everything looks so far below us," Bob said, and Anne saw the happiness in his eyes. She saw the dark green of the trees on the foothills, and the town nestled down in a valley like a babe wrapped in a soft, white blanket. The lights from the houses twinkled out dimly, and Anne knew one of those houses below them would be Bob's boyhood home. Yet her heart sank as she thought of the hundred miles that still lay between them and her own parents' home.

"We will be there soon, Bob. To your mother's I mean," Anne said. Her voice was low, but she tried to smile.

"Oh, Anne, I can't let you do this. I know how you feel," Bob protested.

"We can't disappoint your mother. You know she expects us. We'll have to do it, and go on in a few

days to my family." Anne tried to keep her voice even as she told him.

"You are so sweet to do this, Anne."

Anne thought to herself, I don't feel at all sweet or generous. I feel mean, and still think Bob's mother is selfish and unthoughtful. I still want to cry and I still want to hurry on home, and hear little Jamie say "Gram-ma, Gram-ma" to Mother. She was thinking that right now there would be a tree waiting to be trimmed in her mother's living room.

IT was now dusk dark, and very beautiful with soft pink color in the sky. The winter moon was pale and cold. Little snow crystals fell and frosted Anne's hair as they left the cab and came up the walk to the Andrews' house. Bob walked ahead with his son in his arms.

On the door a light shone from the large holly wreath. A soft glow came from the windows, out to the evergreens in the yard. Bob rang the doorbell, and as they waited, Anne took hold of Bob's arm. They heard hurried footsteps in the hall. Anne saw the happiness light the woman's face as she embraced her son and her little grandchild. Anne stood back silently, allowing them time to greet each other. Then Mrs. Andrews came to Anne. She seemed a bit awkward and shy. She kissed Anne on the cheek, but still Anne could not feel a great warmth toward this prim, unfamiliar woman.

As they went into the living room, little Jamie clung tightly to his father's neck.

"He isn't used to strangers much yet," Anne said.

"But he soon gets acquainted, then he is almost too sociable," Bob told his mother.

They saw the lovely, decorated tree in the corner of the room. It was much more imposing than any Anne had ever had at her home.

Jamie held out his arms to the tree, reaching toward the pretty lights. Mrs. Andrews reached to take him, but he pulled back. He was still not ready to make friends.

"I'll show you the pretty tree," Mrs. Andrews said.

"He is learning to say a few words, Mother," Bob said. "He can say Grand-ma. Here, Anne, he will say it for you. Have him say Gram-ma for Mother."

Anne felt sick with disappointment. She had labored so hard to see that Jamie would say these words for her own dear mother. She had never once thought of Bob's mother being the one to hear him first. She took Jamie in her arms and pointed to Mrs. Andrews. "Say Gram-ma, Jamie. Say Gram-ma," Anne repeated.

Jamie looked strangely at this woman smiling at him, then began to say over and over, "Gram-ma — Gram-ma, Gram-ma." He was delighted by so much attention.

Bob and his mother laughed together and were very pleased, not noting that Anne stood without even a smile.

"He is starting to walk, too," Bob said. "Put him down, Anne, and let him walk to me." Bob held out his arms, and stooped low for Jamie to come. "Walk to Daddy," he said.

Jamie wobbled unsteadily toward his father, then spying the bright tree, he turned and waddled across the room with his arms out-

stretched. Squealing with delight, he clasped a pretty bauble from a low limb.

Anne rushed to take him. "He will play havoc with everything, and probably eat the glass ornaments. He is tired and excited and should be in bed," Anne said a bit too abruptly.

"Of course he is. I will show you where he will sleep." Bob's mother led the way to the stairs.

Anne, looking at the lovely, mahogany stairway, thought, did a mischievous boy named Bob Andrews ever have fun sliding down this polished banister from his room?

Mrs. Andrews stood back watching as they opened the bedroom door.

"Why, Mother, you have fixed my old room with all my baby things, just as it was when I was a toddler like Jamie." Bob laughed, delightedly. "Would you think that my six-feet-two could have ever been little enough to fit into that crib?"

"This battered up old Teddy bear always went to bed with Bob. He said he had to have company until he got a little brother, but we could never get a little brother for him." Mrs. Andrews eyes were serious as she told them.

Bob reached down and poked the little brown bear in the tummy. "You were surely my pal," he said.

"You two will have the room across the hall, I hope you rest well," Bob's mother said, then she moved slowly down the stairs.

"That was Father's and Mother's room as long as I can remember, until he went. Now mother takes a little room downstairs," Bob said solemnly. He reached for Anne's hand and they entered the lovely room together.

Early the next morning they heard Mother Andrews moving about the kitchen. "We will have our big dinner on Christmas Eve," she had told them.

All day Anne offered to help, but there didn't seem to be much that Mrs. Andrews hadn't prepared already.

"It looks as though there will be turkey left over for weeks and plum pudding, too, for we are not staying on here to help eat it up," Anne said to Bob.

"I'd better get down town and see about our reservations to go on after Christmas. Things may be crowded through the holidays," Bob said.

WHILE Bob was gone, Anne offered to set the table for the dinner. She thought of the hustle and bustle there would be at home now. Her father would call all of the family into the living room where they would gather about the piano and sing all the Christmas carols, and afterward her father would read the story of Jesus' birth from Luke.

Later, Anne took Jamie out for a stroll to rest him so that he wouldn't be too tired before dinner was over. She wanted him to be awake for the opening of the gifts.

When Anne returned with Jamie, Mother Andrews told her she had already set the table. Anne felt resentful that she was not allowed to help more. Everything seemed to be ready and Anne wondered why they did not eat.

"It's always been an iron-clad rule that we ate dinner at six. I see

mother still hasn't forgotten it," Bob said to Anne.

"I hope there will be no iron-clad rules at our house," Anne said.

"The turkey smells so good," Bob hinted. "I speak to do the carving."

Mrs. Andrews seemed a bit restless and kept glancing at the clock.

She is nervous, not being used to company, Anne thought.

The time slipped by, and it was six fifteen, and still they did not eat.

"What is wrong with Mom, she is always so prompt?" Bob asked.

Just then they heard the doorbell ring sharply. Bob's mother hurried to the door.

"Surprise — surprise!" Big and little voices called out happily as Anne's family entered the hall.

"Mother — Daddy — all of you. How did you get here?" Tears of happiness ran down Anne's cheeks. After she had greeted her family, she walked quickly to Mother Andrews and kissed her on the cheek. "How wonderful of you," she said.

"I thought it would be nice to be all together," Bob's mother spoke softly.

Anne chided herself. All the time I was thinking her so selfish, but I was the selfish one. I would have left her here all alone for Christmas, thinking only of myself.

"Bob, did you know this all the time?" Anne asked.

"I'm as surprised as you."

"Anne has been wonderful," Mrs. Andrews declared. "I was a bit worried at first that she might think me quite mean to bring her here."

"I was afraid to tell you, Anne, there were no reservations for train, plane, or bus for at least two weeks," Bob announced.

"Don't worry," Anne's father declared. "We brought the station wagon along. There will be plenty of room for everyone going home."

Mother Andrews stood back smiling, as though she felt real proud of the results of all her maneuvering. She opened the door to the dining room to show the table all set for a large family.

"I wondered this afternoon, why Mother Andrews wouldn't let me set the table, but I see, it was part of the surprise." Anne placed her arm lovingly around Bob's mother's waist as she spoke.

They all bowed their heads gratefully over the table spread with delicious, steaming food, as Mrs. Andrews asked Anne's father to offer the blessing. Even baby Jamie folded his tiny hands and bowed his head.

The candle light flickered over the crystal and silver, casting a soft glow all about them. Anne reached for Bob's hand. There is something so warm and close and precious about this new togetherness of our two families, she thought. Then her eyes turned to a picture of Bob's father that hung on the wall. As Anne looked up, all eyes turned toward the picture. It seemed that he was smiling down at them.

Suddenly, Anne's father spoke, "See little Jamie. He looks like his Grandfather Andrews."

As they all looked, Mrs. Andrews brushed a tear from her cheek as she said, "Wouldn't Grandpa Andrews be proud of the little boy?"

Now Anne spoke. There was a sweet earnestness in her voice. "I think he knows that we are all here together tonight, and he is very near. Don't you think that Christmas extends into eternity, too?"

Jessie Evans Smith's Hobby - A Useful Invention

JESSIE EVANS SMITH, wife of President Joseph Fielding Smith, is a woman of many gifts and talents. She is noted for her lovely voice and has been a member of the Tabernacle Choir for many years. As a needlecraft project, she gathered neckties from the male members of the choir and made the beautiful quilt shown in the picture at the right. Many pieces of exquisite handwork, including needlepoint, adorn the Smith home. Particularly outstanding for design and workmanship are the needlepoint pieces on the chairs, benches, and on the tilt table top.

Mrs. Smith is not only a musician and needlecraft artist, but an inventor as well. A few years ago as an aid in doing petit point, she began work on her invention, the "Magnu-Vu." She cut the bottom out of a metal soap tray, and anchored a rectangular magnifying glass within the frame. Her husband fastened a piece of wood onto one side so that the glass would extend outward away from the body. Then, with some ribbon, Mrs. Smith supported the magnifying glass from her neck, thus leaving both hands free for sewing. With a little more engineering, the invention was perfected and placed on the market. It has been referred to as "the vision of youth and the dream of old age," and has proved to be a great blessing in reading, embroidery, crocheting, mending, quilting, and other types of handwork.

Playthings From Castaways

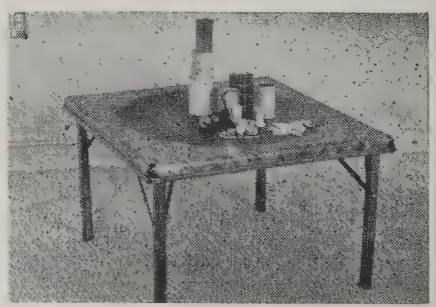
Holly B. Keddington

HOLD it! You don't intend to throw that away, do you? Look at it more carefully. You may see a use for it in your Relief Society nursery. All sizes of cans, spools, salt and cereal boxes, tubes from paper and foil rolls, tin boxes, and small, firm cardboard containers can be made into attractive toys and games. Discarded tinker toys and blocks find a new purpose. Those shoelaces can be washed and used by a very young child, on which he can thread colored spools. Whether the finished product of this spool, can, or box art is a masterpiece is not important — that he made it himself and can take it home if he wants to is what really matters to the child.

From various sized tin cans can be made a totem pole with gay figures and symbols of felt or other available material pasted on. A paint thinner can becomes a cute fat pig with felt features, dots, and a curly pipe cleaner tail. Four short spools become stubby legs. A small shortening can (with a hinged lid) is a chalk container, and the large shortening can with the lid removed becomes a two-toned drum, if scraps of naugahyde are laced with boondoggle over the ends of the can. A painted band-aid box is fine for crayons. Salt boxes make an engine and tank, coal, and flat cars bright and gay with paint or wall-tex scraps and tinker toy wheels. A Sani-flush can makes an oil tanker, again with discarded tinker toy spools for wheels.

These nursery toys can be made with practically no outlay of money, if willing hands will help with the supplying of materials and doing the painting, gluing, and assembling. Many women love to paint, and no matter what color paint would be donated from that shelf in the garage or basement, they can mix and make beautiful combinations of colors from those odds and ends. Spools and salt boxes need a coat of shellac first, then one coat of paint will finish it. Tin cans cover well with one coat. These toys will be used and will have to be replaced, so have extra cans and spools painted or wall-texed.

WORK meeting would be a fine time to have the older children help repair damaged toys. The breakage of a toy should not become a big issue, but rather show the children that with a little effort the toy can be restored. To cast away is wasteful, so it is good to mend, if possible.



William Beal

CUT-DOWN CARD TABLE WITH MATERIALS ASSEMBLED FOR MAKING TOYS

Pieces of colored felt, assorted cans and spools, cast-off tinker toys, shoelaces, and string.

If you know a paper hanger or upholsterer, his discarded sample books or largest scraps will make many things.

The following were saved for the pictured articles: 2 shortening cans, 1 large and 1 small; vegetable juice, frozen juice, small milk, baby and junior foods, paint thinner, and Sani-flush cans; various sized spools; salt boxes; small lid; one 2½ gallon sherbet carton; scraps of mastic; wall-tex, felt, boondoggle, rickrack, and discarded blocks and tinker toy parts. Couplings for the train cost 15c, with some left over; shellac and paint were leftovers supplemented by a very small amount of new paint. As you work you will find more things to use and more articles to make.

A production line technique is best when working on this project.

1. Clean cans and be sure the glue is off the side where labels were joined. Punched cans are best, but if the tops are entirely off, be sure cans are smooth on the inside.

2. Separate into groups, different sizes in each group. Shellac spools and salt boxes.

3. Paint one group at a time, all one color. Then go on to the next color. Don't be afraid to paint an extra can or two, since you never have too many.

4. Don't rush! Let each article dry thoroughly. While these are drying, cut out and assemble the other materials to be used. Glue wall-tex, wallpaper, etc., on other cans and boxes.

William Beal

TOYS MADE FROM CANS

Left to right: Container for crayons, chalk box, and drum.

5. Now make the selection of colored cans or spools for each toy. Use as many different colors as possible for each project. The little tots like things gay.

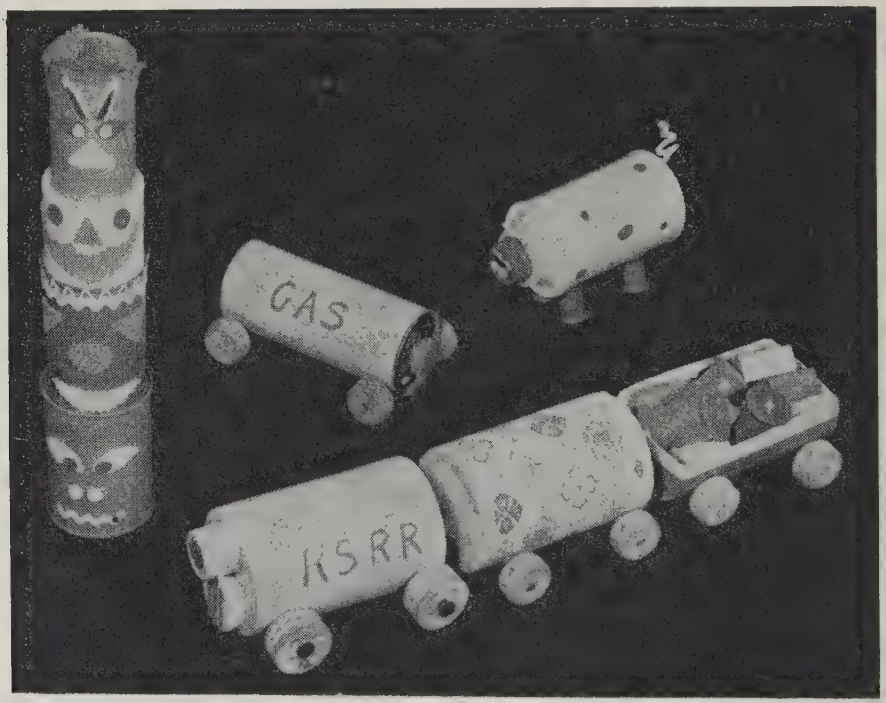
Now to Assemble:

Totem Pole: 4 or 5 cans of various sizes and colors; glue cutouts of varicolored felt to sides of can. Stack with large can as base and taper up smallest can. Holes can be punched in top and bottom of cans and a dowel run through if pole is to be permanent, but you will find that the children love to stack the cans themselves. A gay fluff of wool or felt or a point of some discarded toy pasted to the top can make a nice finish.

Pig: One paint thinner can, top of can as the head. Place assorted sizes of felt or mastic dots of a contrasting color on the body of pig. Add pink ears, eyes, and nostrils to the screw top of can, and four stubby spools for legs. A curly tail of three inches of pipe cleaner wrapped around a pencil is added at the very top of the back of can.

Train: Three or more salt boxes of various colors, the engine preferably painted a bright yellow. A spray paint can lid is also painted yellow and glued to the top of the front for a headlight. Place two rounds of felt on the front of *this* headlight, the smaller one on top of the other. The top one, yellow, simulates light. Paste five narrow strips of felt or wool yarn ½ inch below this light to resemble a cowcatcher. Make holes by screwing large size screw carefully through sides of salt box ¾ inch up sides and 1½ inches from front and back of box. Run tinker toy stick through these holes and attach four tinker spools for wheels. Wheels will turn if they don't touch the sides of the toys.

Flat cars are made by cutting ¼ inch off side of box. Finish around top edge



William Beal

TOYS MADE FROM CAST-OFF CONTAINERS

In the foreground: Relief Society Train. At the left: Totem Pole. In the background: Tanker and Pig.

with mastic tape. Place wheels as for engine. Label sides *Coal* and fill with spools and blocks for cargo.

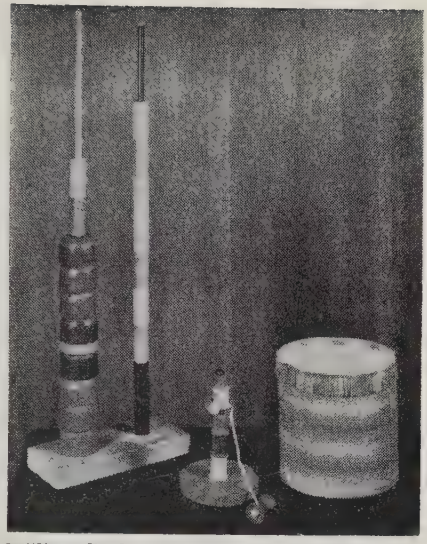
Tankers are whole salt boxes with names printed or glued on the sides for variety. All of the cars are joined together with small hook and eye screws from hardware store. A thin piece of wood should be glued to cars so screws will hold tight.

Sani-flush tanker: Place four wheels on can, as for trains. Add two headlights below red top of can. Write GAS on sides. Junior will thus learn another word.

Spool Telephone: Punch hole in the bottom of tape can or drill a hole in a 5 x 5 x 1 piece of plywood or pine. Place dowel through hole and stack three large spools on dowel. Glue two rounds of felt on top of third spool. Felt must have a piece cut from center to outside of circles to hold the receiver hook which is made from the hook of a coat hanger looped around a dowel. Pliers are used to cut and bend the wire. The next spool is placed above this and has a mouthpiece which is the top of a spray can nailed to the side of the spool. The top spool is a small one. A wing nut is used to fasten the top of the dowel. A heavy cord holds a 500-yard spool, which is the receiver.

Waste basket: 1—2½ gallon sherbet carton. Scraps of naugahyde, oilcloth, or wall-tex are glued to the outside of the carton. Finish the top with a fold of material, two or more inches wide; cut fringe, scallops, or any desired pattern and glue this to the inside of carton, ½ inch from top. Fold over to outside of carton and glue in place.

Stack toy game: One piece of board 2 x 4 x 14 with two ½-inch holes bored four inches from each end of the top of the board. Two dowels ½ x 24 inches are glued into the holes so they stand upright. Scrap lumber blocks, 6-inch tubes from paper rolls, small evaporated milk cans, and wooden spools from the ends of butcher paper are divided into two equal piles, placed some distance from the upright poles, and the teams place one object at a time on their dowel. The team placing all of its objects on the dowel first wins the game.



William Beal

COMPETITION, CONVERSATION, AND CLEAN-UP TOYS

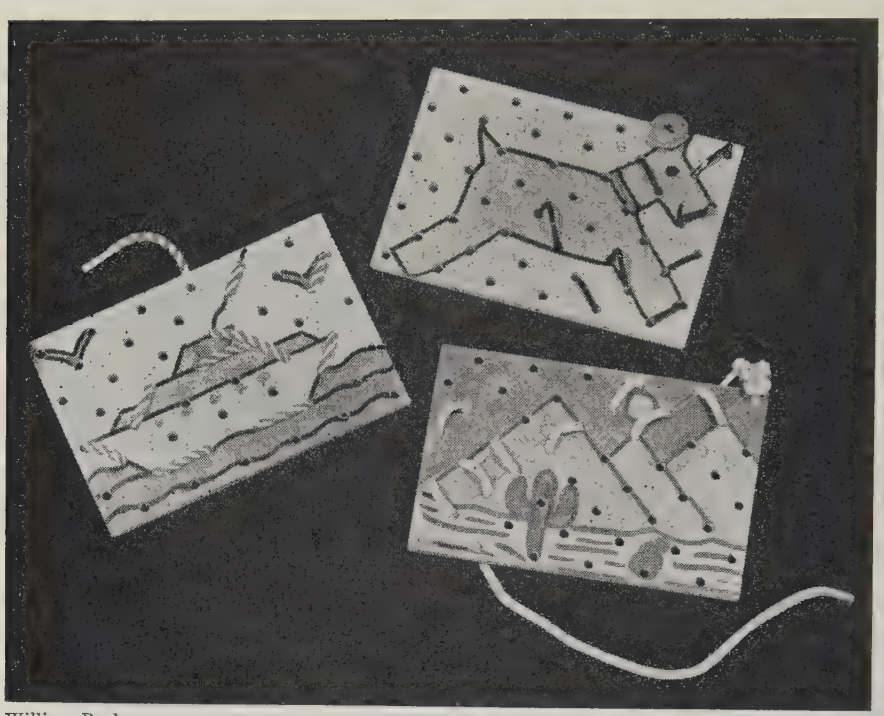
Left to right: stack toy game; telephone; waste basket.

Play table—large: 1 large 5 x 5 foot piece of ¾ inch plywood. Edges are sanded smooth and rounded slightly. Shellac all over. Two 17-inch high trestles act as legs. (Not illustrated.)

Play table—small: A wooden-legged card table with seven inches cut from legs makes a play table just the right height for playing or eating.

Outlining Pictures: Did you have a strip of peg board left over when you made the new bulletin board? If you cut it in small 4" x 6", 6" x 6", round or oval pieces, your children can paste or paint designs or pictures on them, and with boondoggle, colored yarns, or shoe laces, lace through the holes outlining the pictures. It helps so much with the small child's co-ordination.

These are only a few of the possibilities of such articles. Even before this is in print other ideas will have been worked out. You will have many ideas of your own. Make these ideas become realities. You will be



William Beal

PEG BOARD ART

Outline Pictures: ship, pup, and desert scene.

glad you did and so will your little Relief Society nursery friends.

All of the above articles are fine for grandmothers to have on hand when tots come to call. Grandmothers are expected to have something special for the small guests. You will be surprised at the interest in these "homey" toys. Have a boxful ready for the next time the children visit. Grandpa may even help with the project.

November Instant

Maude Rubin

Now the brawling creek is liquid amber
Loitering between ice-needled banks;
One relic apple, summer's ember,
Still burns on the naked bough and links
That lost Maytime with this tranquil instant . . .
Then petalled perfume rinsed the night,
Promised this quietude and easement
Before the pillowed winter white.

My Third Grandma

Part III — Ants

Ilene H. Kingsbury

KICK the ant bed apart. Scatter the pointed top over the ground. Prod with a stick into the tunnels and the byways of the frantic, scattering multitudes of creatures whose fury and frustration are signaled deep beneath the garden level. Look at the purposeful hurry they have attained as they repair the damage, recover stores of food, and rescue their precious eggs from giant footfalls. We stomp. We brush the scurrying insects from our shoes, and as we see them making headway up our stockings and even onto our hands and arms, we fling ourselves about and dance away from the anthill and wish we hadn't disturbed it. We wonder what is the use of ants, anyway.

* * *

We ran to safety under the shade of Grandma Morgan's back porch and met her coming to meet us. In her hand was a bowl of white flour paste which she stirred vigorously as she hastened toward the ants. She stopped just short of them and then, with a pinch of this rice flour paste, started to make a design on the ground. At first we couldn't see much sense or pattern to what she was doing. Just a lot of dots in measured rows, then continuous swirls and curves to enclose the dots and to create a tracery of beauty resembling a delicate oriental screen. A fine filigree of rice flour was at our feet. It was as if precious lace had been held above the ground for its shadow to fall as a benediction on the ants.

This was too silent and too beautiful for us to endure. At eight one must have an explanation for even the most simple demonstration. We asked Grandma what she was doing, and she said she was feeding the ants. Well, then, why not just spill the rice flour on the ant hill and let it go at that?

From what she said that morning, I knew that if I never reached India, that she had brought India to me.

Back in her childhood she had been taught to believe that kindness to all living creatures was a duty, the violation of which placed one under most serious penalties. Thus, if any of God's creatures needed shelter or food, the way should be opened. In fact, to anticipate the wants of such creations as the ants, was a mark of utter consideration. Therefore, on holidays especially, all Hindu women chose a small area in front of their homes on which to make a banquet for the ants. The designs of rice flour paste were marvels to please the eye. Often they were copies of a design known as the Tree of Life, or were replicas of ancient legends carved in oriental woods. In most cases they bespoke the originality of the individual. In the present enlightened world, the custom still stands, but with the good luck charm idea as the interpretation.

As Grandma stooped to make her rice picture, we backed up a bit, hands clasped behind us to sort of control us from disturbing her. Be-

(*Continued on page 786*)

Holiday Food Suggestions

Ethel C. Smith

IN retrospect at Thanksgiving time, how often we discover that our blessings throughout the year have been too numerous to count. And we resolve not to be found guilty again of a complacent acceptance of our privileges and opportunities, but to be more aware and more appreciative each day of our good fortune. How grateful we should be for a bounteous harvest and for the help this gives us in planning and preparing meals.

In spite of the many foods available, however, we still must have recipes. In almost every family there are traditional recipes and special dishes which make their appearance each year during the holiday season. But homemakers are always looking for new and different recipes to add to those treasured ones. It is in keeping with the neighborly gesture of exchanging recipes prevalent among Relief Society sisters, and in the spirit of gratitude and thanksgiving, that the following brief suggestions are offered:

Steamed Pudding

1 c. whole-wheat bread crumbs
1 c. milk
¼ c. butter
½ c. brown sugar (packed firmly)
1 c. whole-wheat flour
1 tsp. soda
1 tsp. nutmeg
1 tsp. cinnamon
¼ tsp. salt
½ c. chopped nuts
1 c. maraschino cherries (cut up)
1 c. seedless raisins

Soak bread crumbs in milk. Cream butter and sugar until fluffy. Add to soaked crumbs. Sift dry ingredients together twice and add fruits and nuts. Blend well into other mixture. Fill greased pudding molds two-thirds full and steam 2 hours. Serve hot with lemon sauce topped with hard sauce, or with ice-cream sauce. (Note: If pudding is steamed in wide-mouthed pint fruit jars, lids tight, it will keep indefinitely.

Ice-Cream Sauce
(For Pudding)

1 egg
dash of salt
¾ c. sugar
1 tsp. vanilla
1 c. whipping cream

Beat egg until light. Add sugar, salt, vanilla, and beat well. Whip cream until stiff. Fold egg mixture into cream. About a half hour before serving time, pour into refrigerator tray and chill until partially frozen. Put on warm pudding and serve immediately.

Fruit Cocktail Pudding

½ c. chopped nuts
½ c. brown sugar
1 c. sugar
1 c. flour
1 tsp. soda
½ tsp. salt
1 egg (well beaten)
1 no. 2 can (1 lb.) fruit cocktail (drained)

Mix the nuts and brown sugar together and set aside. Mix other dry ingredients together and mix in the beaten egg. Then blend the drained fruit cocktail by hand until well mixed. Put into greased nine-inch baking dish and spread the brown sugar-nut mixture on the top. Bake at 350 degrees for 20 to 30 minutes. Serve hot, topped with whipped cream.

Cranberry-Almond Pie

4 c. fresh cranberries
2 c. sugar
1 small can (8½ oz.) crushed pineapple
2 tbsp. quick cooking tapioca
⅓ c. slivered almonds
1 tsp. almond extract

Wash cranberries and combine with sugar and pineapple in saucepan. Cook over moderate heat, stirring occasionally, for about five minutes, until berries pop. Remove from heat and stir in tapioca, almonds, and flavoring.

Line a nine-inch pie plate with half recipe of your favorite pastry. Trim, leaving one inch of pastry over edge of pan. Roll out remaining pastry and cut into one-half inch strips. Pour filling into pan and lay strips across the top about one inch apart. Weave pastry strips across the other way to make a lattice, folding back alternate strips of the first layer to do this. When lattice is finished, bring edge of the lower crust up over edge of strips and press down to seal edges; then flute edges.

Pumpkin Chiffon Pie

3 egg yolks
½ c. sugar
1¼ c. cooked or canned pumpkin
½ c. milk
½ tsp. salt
½ tsp. ginger
½ tsp. cinnamon
½ tsp. nutmeg
1 tbsp. unflavored gelatin
¼ c. cold water
3 stiffly beaten egg whites
½ c. sugar

Beat egg yolks and ½ cup sugar until thick; add pumpkin, milk, salt, and spices and mix well. Cook in double boiler until thickened. Soak gelatin in cold water and when softened add to the hot mixture, stirring until gelatin is dissolved. Beat egg whites until stiff, then beat in the remaining ½ cup sugar. Remove hot mixture from stove and fold in the egg whites. Pour into baked shell and chill. Top with ring of whipped, sweetened cream.

Nut Pie Shell
(Especially good with the Pumpkin Chiffon Pie)

1 c. flour
½ c. butter
¼ c. brown sugar
½ c. finely chopped nuts

Mix together well and spread in nine-inch pie pan. Cook at 350 degrees for about 15 minutes or until lightly browned. Remove from oven and press firmly into shape in the pan. Cool before putting in the filling.

Cherry-Cheese Salad

1 package lime jello
1¾ c. hot water
¼ c. fresh lime juice
1 tbsp. sugar
1 c. white cherries (pitted)
(This takes a no. 2 or 1 lb. can)
½ c. pineapple chunks
1 small package Philadelphia cream cheese
chopped nuts (optional)

Prepare jello according to directions on package, substituting ¼ c. lime juice for ¼ c. of the water called for. Stir in sugar. Put in refrigerator until mixture starts to set. Add fruits and put into individual ring molds. Make small balls of the cream cheese and roll in finely chopped nuts, or use the cheese plain. When jello is unmolded, place two or three of the cheese balls in center and garnish the ring with mayonnaise. (If you prefer to have solid molds, stuff the cherries with the cheese balls before adding to jello.)

Jellied Fruit Salad

1 c. pineapple juice (drained from canned pineapple)
1 package lemon jello
1 c. orange juice
1 c. whipping cream
½ c. diced pineapple
½ c. diced oranges (Mandarin oranges may be used if desired)
½ c. chopped Brazil nuts

Heat pineapple juice. Add to jello and stir until dissolved. Add orange juice and chill. When jello starts to thicken, beat with rotary egg beater or electric mixer until frothy. Whip cream stiff and fold into the jello. Blend in fruit and nuts, and put to set. Serve either with fruit salad dressing or mayonnaise.

Holiday Cake

2 lbs. pitted dates
½ lb. glazed cherries
1 medium-sized bottle (8 oz. or little more) maraschino cherries
½ c. maraschino cherry juice
1 c. butter
3 c. brown sugar (packed firmly)
5 eggs, separated
1 c. milk
3½ c. flour
4 tsps. baking powder
½ tsp. cloves
½ tsp. allspice
½ tsp. nutmeg
1 tsp. cinnamon
1 tsp. salt
2 tsp. vanilla
2½ or 3 c. chopped nuts

Cut dates and cherries into small pieces and soak in ½ cup maraschino cherry juice until juice is absorbed by fruit (preferably overnight).

Cream butter and add half the sugar. Beat until light and fluffy. In another bowl beat the egg yolks until very thick and lemon colored. Add the remaining sugar and beat until light and fluffy. Combine the two mixtures and beat. Add vanilla. Sift and measure flour. Then sift three times with salt, baking powder, and spices. Add dry ingredients and milk alternately, beating well after each addition. Fold in stiffly beaten egg whites. Last, add fruit and nuts which have been dredged lightly with a little of the flour. Bake in loaf pans which have been lined on the bottom with waxed paper and well greased, both bottom and sides. Bake in slow oven (250 degrees) two hours, if regular loaf size pans are used, one hour if very small pans are used. Makes three regular loaf size cakes or eight small ones.

Most people have their special way of cooking the turkey and a favorite stuffing recipe. But sometimes it is hard to know just what to do with leftover turkey, so it will have an appetite appeal after the big Thanksgiving dinner. Here are two suggestions:

Escalloped Turkey With Cauliflower or Broccoli

1 head of cauliflower or broccoli stalks to equal that amount.
3 tbsp. turkey fat or butter
3 tbsp. flour
salt and pepper
1½ c. turkey stock or milk, or a combination of these liquids
(Note: To make turkey stock, break up turkey bones and boil over low heat with some chopped celery, onions, parsley, and seasonings.)

Break cauliflower or broccoli into pieces and cook in boiling salted water until almost tender. Drain. Melt fat and add flour and seasoning. Stir in stock or milk and cook until thickened, stirring constantly. Arrange turkey and vegetable in greased casserole in alternate layers and cover with sauce. Bake in moderate oven (350 degrees) until heated through — 20 to 30 minutes.

Note: A variation to this is to use alternate layers of turkey, vegetables, and ham, and cover with a nippy cheese sauce (medium white sauce with cheese added).

Turkey-Dressing Casserole

In greased casserole, arrange alternate layers of sliced turkey (or pieces) and sliced cold dressing. Pour gravy over this and top with creamy mashed potatoes. Brush with butter and bake in moderate oven for 15 or 20 minutes, until heated through and the potatoes are browned.

Orchids in the Snow

Chapter 7

Rosa Lee Lloyd

Synopsis: Sharry and Sam Wynter, newlyweds from Utah, make many friends in their new home in Alaska, including Angus McFarland, a widower, his daughter Marie, and Susan and Herman Elge from Bristol Bay. Sister Jensen, President of the branch Relief Society in Fairbanks, introduces Sharon to Mary Billings, who is blind, and to other neighbors. Sharon and Sam repair a log cabin for their home, and Marie comes from Anchorage to visit them. When Sharon finds that she is expecting a child she sends for Aunt Jewel, a nurse. McFarland brings Jewel from Anchorage to Fairbanks in his plane. Later, when Sharon is feeling well enough to travel, the Wynters, Marie, and Aunt Jewel go to visit McFarland and Herman and Susan Elge in Bristol Bay. Jewel leaves for a ten-mile trip by dog team at once after their arrival to nurse a very ill woman.

SHARRY was awakened by the shrieking storm. The radium hands of her wrist watch were the only speck of light in the black night. It was after midnight.

"Sam," she called. "Are you awake, dear?"

He sat up rubbing his eyes. "Some wind! Sounds like a steam roller!"

"It's awful. I'm scared for Aunt Jewel."

"Yes — I hope they make it okay. Listen to that ice splinter against the windows!"

He got out of bed and made his way to the living room in the darkness. Sharry slipped on her robe, following him. Marie was there already.

"I'll get the storm lantern," she said. "It's in the kitchen. This sounds like a real shocker."

Sharry and Sam dressed hurriedly while Marie got the lantern.

"Put on your parka," Sam told her. "It's freezing. We can't build a fire with this wind running wild."

Sam was eyeing the big front window overlooking the bay. It was creaking and moaning with each furious blast of wind.

"We'll have to brace it," Marie said. "Help me get the iron grating and the two-by-fours from the storage hall. The wind is off the Bay. Hear the waves lashing!"

"Stay here, honey," Sam told Sharry. He pushed her gently into the leather chair. "Here—cover up with this blanket."

"But I want to help," Sharry cried.

There was a thunderous roar on the roof.

"There goes the chimney!" Marie called. "The wires holding it have snapped. I'm glad the fire was out. Here, Sharry, guard this lantern. If the wind catches the flame, smother it with your blanket."

They disappeared into the blackness. Sharry shivered as she watched the lantern. Suddenly the wind swept through the fireplace, raced through the living room, tumbling everything loose in its path. It roared into the kitchen, banging kettles on their hooks, sweeping dishes and glasses to the floor. Sharry was terrified. Aunt Jewel was out there somewhere in this awful storm. Oh, please, dear Heavenly

Father, she prayed, bless her and McFarland and all of us.

Sam and Marie worked furiously to reinforce the windows. Sharry tried to help them, but Marie pushed her out of the way.

"Watch that lantern!" she demanded. "That's your job."

Marie was her father's daughter, fighting like a little tigress hour after hour. Sam worked right along with her, lugging the huge pieces of lumber, bracing them in exactly the right places.

"That's perfect, Sam," Sharry heard Marie's voice above the storm. "I wouldn't have known enough to put it there."

Sam knows so many things, Sharry thought. He always figures everything exactly right.

THE lantern flame flickered, then flamed to the top of the chimney. Sharry screamed to them.

"Get under the blanket with it," Marie called back. "Don't be such a fraidy cat!"

"But I am afraid!" Sharry cried out. "I can't help it. Aunt Jewel is out there freezing, and you say not to be afraid. It sounds crazy!"

There was a lull in the storm. Marie turned to Sharry in the weird silence that followed. Her face was strained in the lantern light. Her freckles were spots of gold in her pale face.

"Listen, Sharry," she said, in a deadly, solemn voice. "This is life in Bristol. I was reared in this country, and it's no joy ride. Jewel might as well know what it's like before she marries my Dad!"

"I hope she doesn't marry him!" Sharry replied angrily. "I hope she has better sense than to marry him and live in this wild forsaken place —I'd rather die. . . ."

Her voice broke in little pieces. Sam was staring at her, his blue eyes stricken as though she had struck him physically.

"Oh, no!" She closed her eyes against his look. "I didn't mean it — please forgive me. . . ."

The wind rose again in sudden fury, drowning her voice. Sam reached for another blanket and tucked it around her before he turned again to the windows.

Gradually the wind whined to a low moan, then finally stopped.

"It's gone out to sea," Marie said, throwing herself on the lounge. "It won't come back tonight. The windows are safe, Sam. The roof is still on. We can sleep in peace."

Sam lifted Sharry in his arms and carried her into the bedroom.

"It's been too much for you," he said in his tender way. His eyes avoided hers. She knew he was deeply hurt by what she had said, but he did not mention it. He slept exhaustedly.

SHARRY awakened at ten o'clock the next morning. The sky, from the bedroom window, was a dim wash of gold above the Bay.

She closed the door and hurried to the kitchen, hoping to get the broken glasses and dishes swept up before Sam and Marie awakened.

The delicious odor of frying food greeted her as she went in.

"Susan! How good to see you. You've cleaned up in here."

Susan was cooking on a small, portable oil stove. She smiled at Sharry.

"I heard the chimney tumble so I knew the range couldn't be used.

I brought my little stove. You need something hot, dear. This is powdered milk but it tastes real good."

Sharry sat on the stool, sipping the hot milk.

"Try a piece of this fried mush," Susan urged her. "It's crispy good with jam."

"I — can't eat," Sharry murmured.

"I know," Susan said. "Storms are upsetting. It used to take me days to get over one when we first came here."

"The storm was awful," Sharry said, "but it wasn't just the storm. I said something mean — I wish I hadn't. . . ."

Brokenly she told Susan how she had flared out at Marie; that Sam had heard what she said. Now he knew how she felt about living in Alaska.

Susan turned another piece of mush, then she sat down in a chair opposite Sharry.

"Life is full of storms," she said, her dark eyes tender with understanding. "We must ride them out, Sharry. Prayerfully and trustingly. Don't ever let a shadow of any kind come between you and your husband. He is God's blessing to you. You must always come first with each other."

The clock on the table ticked on steadily. Sharry looked at Susan's toilworn hands folded in her lap. Her face was lined and looked older than her years. She was only Jewel's age. Time was running out for her husband, and she knew it. Each tick of the clock brought the parting nearer. And yet — Susan's eyes were those of a woman who looks beyond the trials of each day toward some brighter tomorrow.

"We have had a good life together, Herman and I." Her voice was so low Sharry bent her head to hear her. "We have fought things through together, storm or shine, sick or well. Herman always put me first. That to me is the sweetest part of marriage — you always come first with each other. What does it matter where you have to live if you have each other?"

Sharry couldn't speak for the great hot lump in her throat. She held Susan's hand for a long, quiet moment. Then Susan lifted her head. Her eyes held a new promise.

"I have sent for my son Swenson," she said. "He should be here this week. That will make Marie happy, I hope."

"Marie?" Sharry questioned as a little bell tinkled in her mind. Marie had told her she was in love with a boy who thought she was still a little girl. It must be Swenson!

"He has told us of girl friends," Susan went on. "But there is no special girl. Does Marie have a special boy?"

Sharry shook her head.

"I think she has been waiting for Swenson," she confided. "But that's her secret. Susan, it would be wonderful for you if Swenson stayed here in Bristol."

SUSAN'S face sobered. "That is too much to hope for," she answered. "He is a surgeon. The hospital in Anchorage needs surgeons. I will be contented if he is there."

The door opened and Marie came in. She looked fresh as a rosebud

with no traces of the strenuous night on her bright face.

"Umm! Fried mush. My favorite," she said. "Have you tried it, Sharry?"

"No — but I will," Sharry said as Sam came in.

"Try what?" he laughed. "Susan, you're a great cook. I'm hungry as a bear!"

He stooped to kiss Sharry. "How's my sweetheart?" he asked her as though that was the most important thing in the world.

"Fine," she answered, smiling up at him. He was clear-eyed and happy this morning. Sharry wondered if he had really forgotten what she had said to Marie last night. Maybe he hadn't heard, she thought, hopefully. But she was still heartsick about it, wondering what he was really thinking under his pleasant manner. Sam was like that. He thought things through carefully before he discussed them.

During the next two days, everyone worked strenuously to get everything back to normal before Jewel and McFarland returned. There had been no word from them, and by the third day Sharry's eyes were constantly anxious as she stood at the window peering through field glasses into the blue darkness.

"They are all right," Susan assured her. "I feel it — here. I have a good feeling when I think of them."

Marie said, "Come on, Sharry. Get your guitar. Let's sing for Uncle Herman. You, too, Sam," she called. He was enjoying McFarland's books that lined the walls of the den. "We need your harmony."

"That's quite a library," Sam said, as he sat down beside them. "He has every kind of book from encyclopedias to the latest fiction."

"Yes," Marie said. "My Dad has a theory. He says that to be a successful Alaskan you have to like to read a book. So you're a successful Alaskan, Sam." Her eyes met his with frank admiration. "In every way, I'd say. Very successful."

SHARRY looked at Sam. He winced. He put the book he had brought with him on the table. His smile was forced. Where was his boyish grin? she wondered. Sam usually liked a real compliment. He's hurt deep inside, she thought with a little stab. He hasn't forgotten what I said last night about Alaska.

"What song shall we sing, Uncle Herman?" Marie asked.

Susan arranged the pillows so Herman was in a sitting position. As Sharry watched them her throat tightened. How wistfully Herman looked at Susan as though treasuring every minute of his time with her, grateful for all the rugged years they had shared together. Sharry had realized in the last two days that Herman was a man of dauntless faith. It was the courage in his ready smile in spite of pain, in the unconquerable lift of his chin, and it was always shining in his loving blue eyes when Susan was near him. It was faith and courage that gave his voice a confident, lilting ring when he sang with them, forgetting the weakness of his failing body, strumming his guitar along with Sharry and Marie. Sharry was grateful for her own unwavering belief in eternal life when she watched Herman and Susan. Such love as theirs would never die, even though Herman

would leave her for awhile. They would be together again. So they could all sing bravely and cheerfully together.

"I like the ballads," Herman said. "They have a rhythm to them. You take the first verse, Marie, and we'll come in for the chorus."

"Okay!" Sam said. "Swing off, Marie. Let's start with 'Ballad of Rocky Point.' "

They were still singing an hour later when the sound of dogs barking came across the snow. Then a long "Hellooo" in McFarland's voice.

Marie ran to the door. "Hellooooo!" she called back.

McFarland and Jewel came in smiling, their faces the color of ripe peaches and their eyes shining. A little halo of happiness glowed around them. McFarland's laugh was like big bells chiming.

"Greatest trip of my life!" he said, swinging Jewel's hands. "The wind peppered the sleet against us like cold lead, the dogs were mean as wolves, but we plugged on. We finally got there, near morning. Katie was mighty sick. I was afraid we were too late. But Jewel pulled her through. I've never seen anyone, except Susan, work as hard as Jewel did to save a life. Massage, hot packs — you must have used a ton of mustard, Jewel."

"Not quite," she laughed. "But a mustard plaster is still mighty good for congestion. We had no professional medication — I had to ask myself what grandmother Haskell would do in a case like this."

"I remembered you used hot fish oil last year, Susan," McFarland added.

"She needs her tonsils out, too," Jewel explained.

"I told Johnny to bring her in as soon as she can travel sled," McFarland went on. "We'll fly her to the hospital in Anchorage."

"Wait for Swen," Susan said unexpectedly. "He'll be here this week. He can do it right here in the kitchen."

Marie dropped the poker she had been using in the fireplace. Her blue eyes were fire-bright, as she looked up at Susan. Sharry knew he was the one Marie loved.

McFarland listened while they told about the windstorm.

"It was a dilly," Marie said. "But afterwards it was nice and calm, as usual. Sam got up on the roof and mended the chimney so we can use it."

"We need a lot of new things," McFarland said. He reached for Jewel's hands again, drawing her close to him. "I want everything new and wonderful for Jewel."

He drew a long deep breath. Everyone was staring at them.

"JEWEL has promised to marry me and live here in Bristol with me," he said. His voice was rich with love and pride. "I am the luckiest man in the world to have a wife like Jewel."

Jewel's eyes were tear-drenched with happiness and fulfillment.

"I am the lucky one," she said, softly. "Sharry, remember — I caught your bouquet. I didn't think it would ever happen to me."

"But it did, Aunt Jewel!" Sharry breathed. "It really did. We are so glad!"

McFarland included them all in his big smile.

"Jewel and I are leaving tonight and flying to Los Angeles to be married in the temple. We have missed too many years together already, but . . ." he held his hand up, "we'll return immediately for a wedding reception right here in Bristol Village."

His voice mellowed as he looked at Herman and Susan. "Herman will be my best man," he said, his eyes holding Herman's in a long look of tender understanding. "We all know what a wedding reception means to the people of Bristol Bay. It must be just the kind they want, the kind to which they are accustomed. Jewel has agreed with me on this. We wouldn't cheat them out of it, if we had to fly around the world to get back. Susan knows how everything should be done. Marie, too."

Marie's eyes were dancing approval.

"Oh, goodie!" she cried, as she put her strong young arms around Jewel and hugged her tightly. "I think you're just perfect for my Dad. Now I have two Mamas. Mama Sue and Mama Jewel. Am I a lucky girl!"

"You are!" Sam joined in. "A mighty lucky girl!"

McFarland put his parka on again.

"I'll have to send messages from the radio station. And see that my plane is in tip-top condition to fly to Anchorage. We'll take the jet plane from there. There's a lot of planning to do for a wedding," he said in his commanding way. "We must all get busy. Sam, ride sled with me while the girls get dinner."

Sharry stood close by while Sam put on his heavy boots, parka, and fur cap.

"Hurry back," she whispered as he stooped to kiss her.

He put his hand under her chin, tipping her face so he could look at her. His eyes were deep blue question marks as he went out into the azure darkness of the winter afternoon.

(To be concluded)

Silver Web

Mabel Law Atkinson

Dear Granny's voice held flute-tones bright as dawn,
"Call not the spider's weaving gray, my child,
But a shining silver web an artist styled.
Come, you must put my star-rimmed glasses on

To see a crocus thrusting through the clod;
A lilac blossom with an April breeze
Light dancing a ballet; view emerald seas
Of meadows daisy-crested, not mere sod."

A silver web of beauty! Granny's art
I came to understand: As years sped swift
The commonplace illumed when I would lift
My eyes and see with vision of the heart.

To Granny's garden, walled by crumbling stone,
I have returned, and through nostalgic tears
I view the silver web spun by the years,
For I have star-rimmed glasses of my own.

LESSON DEPARTMENT

Theology—The Doctrine and Covenants

Lesson 29—The Law of Administration to the Sick

Elder Roy W. Doxey

(Text: The Doctrine and Covenants, Section 42:43-52)

For Tuesday, February 7, 1961

Objective: To learn some principles of the law of administration to the sick.

Background

The introduction of Section 42 of The Doctrine and Covenants has been given in other lessons. In general, the receiving of this revelation arose out of the Lord's recognition of the poverty of some saints. The law concerning this condition and the promises of the Lord that the earth is to bring forth its fulness for the benefit of his people "in the due time of the Lord" is provided in this revelation. We have already learned that there are other laws mentioned in this revelation, one of which is the subject of this lesson.

Objective of This Lesson

Although reference is made to the working of miracles, including healings, in other revelations yet to be studied, this lesson will be limited in subject matter to some of the principles of administration to the sick. All of the ramifications of this important subject are not to be discussed in this lesson.

Some Aspects of This Ordinance

The healing of a person's infirmity, or disease, or the correction of some impediment such as in speech, use of legs or arms, have always been a part of the gospel of Jesus Christ. One of the most direct references to the practice of administering to the sick during the meridian dispensation is that given in the New Testament, as follows:

> Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:
>
> And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.
>
> Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much (James 5:14-16).

There are several factors to be noted in James' counsel concerning

this ordinance. One of these is that the Lord provided in his plan such an ordinance as administration to the sick by the elders of the Church. In other places in the New Testament are found references to the laying on of the hands for this purpose. The Savior said that his believers should ". . . lay hands on the sick, and they shall recover" (Mark 16:18). In our own dispensation, the Prophet Joseph Smith has told us that the sign of the healing of the sick is the laying on of hands. (See *D. H. C.*, IV:555.)

The use of oil is indicated by James as a part of the ordinance of administration to the sick. In the call and commission to the Twelve Apostles, it is recorded by Mark that Jesus,

> . . . called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits. . . .
>
> And they went out, and preached that men should repent.
>
> And they cast out many devils, and anointed with oil many that were sick, and healed them (Mark 6:7, 12-13).

After asking this question "Can not the Lord hear prayer and heal the sick just as well without laying on of hands and anointing with oil as with?" Elder Pratt said:

> He could have thrown down the walls of Jericho without the children of Israel walking around them and blowing rams' horns; but the Lord has a form, then why not comply with it, and leave the event with him (*Journal of Discourses* 16:290).

A frequently raised question arising out of James' instructions is this one answered by President Joseph Fielding Smith:

> James says when a man administers to a sick person he has power to remit his sins; how does the elder get power to remit sins?"
>
> It is not the elder who remits or forgives the sick man's sins, but the Lord. If by the power of faith and through the administration by the elders the man is healed it is evidence that his sins have been forgiven. It is hardly reasonable to think that the Lord will forgive the sins of a man who is healed if he has not repented. Naturally he would repent of his sins if he seeks for the blessings by the elders (Smith, Joseph Fielding, "Your Questions," *The Improvement Era*, August 1955, page 607).

The Lord Speaks to Us

From the law of the Lord:

> And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy.
>
> And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me (D & C 42:43-44).

The elders of The Church of Jesus Christ of Latter-day Saints are to administer to the members of the kingdom of God in this dispensation by the "prayer of faith" and the power of the Priesthood. Rather than restricting or limiting the operations of the Priesthood of God, the fulness of times is the period when greater evidence of the power of the Lord is to be manifest. This dispensation is the time of gathering together in one all dispensations of times to culminate in the salvation of mankind. In the beginning of this dispensation, the Lord said in his preface to The Doctrine and Covenants that he had established

the gospel upon the earth "That faith also might increase in the earth; That mine everlasting covenant might be established" (D & C 1:21-22).

Medical Aid?

Throughout the law of administration to the sick, as given in Section 42, emphasis is placed upon the principle of faith in bringing about a restoration to health. (See D & C 42:48-51.) It does not follow, however, that Latter-day Saints believe that the use of medicine and the skill of the surgeon are not to be used. In commenting upon verses 43 and 44 of this revelation, the *Doctrine and Covenants Commentary* (Revised Edition, 1951, page 232) gives the following information:

> The Latter-day Saints believe in the healing virtue of the prayer of faith, but they do not proscribe the use of "herbs and mild food," nor the aid of a physician. In the month of November, 1842, Brigham Young was seriously ill. In his diary the Prophet Joseph notes that, "He was suddenly and severely attacked by disease, with strong symptoms of apoplexy," and then he adds, "We immediately administered to him by laying on of hands and prayer, accompanied with the use of herbs."

Under date of December 26th, 1842, the Prophet writes:

> General Law gave me in custody of Doctor Richards, with whom I visited Sister Morey, who was severely afflicted. We prescribed Lobelia for her, among other things, which is excellent in its place (*Doctrine and Covenants Commentary*, page 232).

Revelation Continued

In continuing this law the Lord reveals some important truths relative to the Latter-day Saints' attitude toward the dead and also the blessing awaiting the faithful of his kingdom.

> Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection.
>
> And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them;
>
> And they that die not in me, wo unto them, for their death is bitter.
>
> And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed.
>
> He who hath faith to see shall see.
>
> He who hath faith to hear shall hear.
>
> The lame who hath faith to leap shall leap.
>
> And they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws thou shalt bear their infirmities (D & C 42:45-52).

Death is a part of the eternal plan of the Father. Jacob taught that death ". . . hath passed upon all men, to fulfil the merciful plan of the great Creator . . ." (2 Nephi 9:6). The Prophet Joseph Smith spoke of death as the last enemy to be overcome. (See *D. H. C.* V:387-388.) The ancient prophets heralded the day when the bands of death would be broken by the resurrection of the body from the grave. Thus, there would be no victory in the grave. Life would be endless. The removal of death by the resurrection was proclaimed as a grand objective of the atonement of Christ. Sorrow would depart from the land in the realization that no longer would there be a parting of loved ones. (See 2 Nephi 9:19;

Mosiah 15:20; 16:9; I Cor. 15:53-55; D & C 63:49.)

They That Die Not Unto the Lord

A scene of mourning is depicted in The Book of Mormon account of the great destruction upon this continent when the Savior was crucified. (See 3 Nephi 8:23-25.) Following this destruction a voice was heard, crying: "Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth except they shall repent; for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people . . ." (3 Nephi 9:2). But for what reason was there rejoicing on the part of the devil and his cohorts? The scripture continues, ". . . and it is because of their iniquity and abominations that they are fallen" (3 Nephi 9:2). So strongly did the Nephites feel against the necessity of taking the lives of the Lamanites in the days of Helaman and Moroni (the great general and prophet) that they sorrowed in sending so many ". . . out of this world into an eternal world, unprepared to meet their God" (Alma 48:22-25). Mormon's lamentation over the fallen Nephites in the last great battle with the Lamanites reminds one of the eternal truth that all must stand before the judgment-seat of Christ where every man will be rewarded according to justice and mercy. (See Mormon 6:16-22.)

"Death Shall Be Sweet Unto Them"

When death strikes in a family, it is natural to weep for the loss thus sustained. The extent of such mourning, among Latter-day Saints, however, may also be determined by the circumstances. President John Taylor had this to say at a funeral service:

> It is proper to sorrow; it is proper to show respect for the departed. It is proper that our sympathies should be drawn out; it is proper that we should assemble together to attend to appropriate funeral services, as we are now doing, that we may reflect upon our lives and upon the uncertainty thereof, and upon death and the results that may follow after; and that we consider the Gospel of the Son of God, and reflect upon our position, etc. . . . We, above all other people upon the face of the earth, ought to be free from outward show, and from the appearance of sorrow, and mourning, having had planted within us the germs of immortality and eternal life; inasmuch as when we get through with the affairs of this world, we not only expect, but we know that we will inherit eternal lives in the celestial kingdom of God. And knowing this, it would not be for us to mourn as people without any hope (*Journal of Discourses* 22:355).

In quoting the words of President Joseph F. Smith, the *Doctrine and Covenants Commentary* (page 232) gives the following statement which applies to the expressions from the text of our lesson ". . . and if they die they shall die unto me . . ." (D & C 42:44) and ". . . those that die in me shall not taste of death, for it shall be sweet unto them" (D & C 42:46).

> That which we call death is merely the slumber and rest of this mortal clay, and that only for a little season, while the spirit, the life, has gone to enjoy again the presence and society of those from whence it came, and to whom it is joy again to return. And this will be the condition of the righteous until the morning of the resurrection, when the spirit will have power to call forth the lifeless frame to be united again, and they both become

a living soul, an immortal being, filled with the light and power of God. . . .

What reason have we to mourn? None, except that we are deprived for a few days of the society of one whom we love (*Journal of Discourses* 19:263).

The same sermon from which the above excerpt is taken pertinently points out that the gospel is a message of hope and comfort:

We live then, we do not die, we do not anticipate death; but we anticipate life, immortality, glory, exaltation, and to be quickened by the glory of the celestial kingdom, and receive of the same, even a fullness. This is our destiny; this is the exalted position to which we may attain, and there is no power that can deprive or rob us of it, if we prove faithful and true to the covenant of the Gospel (*Journal of Discourses*, 19:265).

Faith to Be Healed

The scriptures teach us that where faith is present, blessings follow. Miracles are performed by this principle. (See Mark 16:17-18.) Jesus said to the woman healed by him, ". . . thy faith hath made thee whole . . ." (Mt. 9:22). On the other hand, no mighty miracles were performed by Jesus in "his own country" because of the unbelief of the people, who knew him as the carpenter; yet ". . . he laid his hands upon a few sick folk, and healed them" (Mark 6:5). (See Mark 6:1-6.) Upon one occasion Paul healed a lame man because he had faith to be healed (Acts 14:8-10).

Are All of Faith to Be Healed?

From an informative sermon by Elder Spencer W. Kimball of the Council of the Twelve, this thought is expressed on this question and the subject of pain, sorrow, and punishment:

Now, we find many people critical when a righteous person is killed, a young father or mother is taken from a family, or when violent deaths occur. Some become bitter when oft-repeated prayers seem unanswered. Some lose faith and turn sour when solemn administrations by holy men seem to be ignored and no restoration seems to come from repeated prayer circles. But if all the sick were healed, if all the righteous were protected and the wicked destroyed, the whole program of the Father would be annulled and the basic principle of the Gospel, free agency, would be ended.

If pain and sorrow and total punishment immediately followed the doing of evil, no soul would repeat a misdeed. If joy and peace and rewards were instantaneously given the doer of good, there could be no evil — all would do good and not because of the rightness of doing good. There would be no test of strength, no development of character, no growth of powers, no free agency, only satanic controls.

Should all prayers be immediately answered according to our selfish desires and our limited understanding, then there would be little or no suffering, sorrow, disappointment or even death, and if these were not there would also be an absence of joy, success, resurrection, eternal life and Godhood (Kimball, Spencer W.: "Tragedy or Destiny," address to the Brigham Young University Student Body, December 6, 1955, pp. 4-5).

Elder Kimball continues in pointing out that death is a part of life's experiences:

Everyone must die. Death is an important part of life. Of course, we are never quite ready for the change. Not knowing when it should come, we properly fight to retain our life.

Why are we so afraid of death? We pray for the sick — we administer to the afflicted — we implore the Lord to heal and reduce pain and save life and postpone death, and properly so, but is eternity so frightful? So awful?

The Lord takes many away even in infancy, that they may escape the envy

of man and the sorrows and evils of this present world; they were too pure, too lovely, to live on this earth. Therefore, if rightly considered, instead of mourning we have reason to rejoice as they are delivered from evil and we shall have them again. The only difference between the old and the young dying is, one lives longer in heaven and eternal light and glory than the other, and is freed a little sooner from this miserable world (KIMBALL, SPENCER W.: "Tragedy or Destiny," address to the Brigham Young University Student Body, December 6, 1955, page 8).

"Appointed Unto Death"

In commenting upon the Lord's statement that ". . . he that hath faith in me to be healed, and is not appointed unto death, shall be healed" (D & C 42:48), Brother Kimball states in the source already quoted:

If not "appointed unto death" and sufficient faith is developed, life can be spared. But if there is not enough faith many die before their time. It is evident that even the righteous will not always be healed and even those of great faith will die when it is according to the purpose of God. Joseph Smith died in his thirties as did the Savior. Solemn prayers were answered negatively. . . .

"If he is not appointed unto death!" That is a challenging statement.

I am confident that there is a time to die. I am not a fatalist. I believe that many people die before "their time" because they are careless, abuse their bodies, take unnecessary chances, or expose themselves to hazards, accidents and sickness (KIMBALL, SPENCER W.: "Tragedy or Destiny," address to the Brigham Young University Student Body, December 6, 1955, pp. 6, 9).

In confirmation of some of these ideas, Elder Kimball refers to the scripture in Job 22:15-16; Ecclesiastes 3:1-2, 7:17, with the stated belief that "we die prematurely but seldom exceed our time very much though there are exceptions." As an exception, reference is made to King Hezekiah of Judah (2 Kings 20:1-6). Examples from The Book of Mormon bearing out the fact that efforts were made to bring some of the Lord's servants to an early death before their "time to die" were cited in the cases of Abinadi (Mosiah 13:3, 7; 17-19); and Lehi and Nephi, sons of Helaman, (Helaman 5:26, 29). Bible examples include Enoch (Moses 6:39), and Paul (2 Cor. 11:23-27; Phil. 1:23; Acts 21:13).

In conclusion, Brother Kimball says:

God controls our lives, guides and blesses us, but gives us our agency. We may live our lives in accordance with His plan for us or we may foolishly shorten or terminate them.

I am positive in my mind that the Lord has planned our destiny. We can shorten our lives but I think we cannot lengthen them very much. Sometime we'll understand fully, and when we see back from the vantage point of the future we shall be satisfied with many of the happenings of this life which seemed so difficult for us to comprehend (KIMBALL, SPENCER W.: "Tragedy or Destiny," address to the Brigham Young University Student Body, December 6, 1955, pp. 11-12).

Questions for Discussion

1. If faith in the Lord is necessary as a requisite to healing the sick, what evidence would you give that such faith is among the members of the Church in this dispensation?

2. Discuss: Latter-day Saints believe in making use of medical skill when needed.

3. Why would you believe that death shall be sweet to the faithful Latter-day Saint?

4. According to Elder Spencer W. Kimball, what is the meaning of the scripture that ". . . he that hath faith in me to be healed, and is not appointed unto death, shall be healed" (D & C 42:48)?

Visiting Teacher Messages—

Truths to Live By From The Doctrine and Covenants

Message 29—"Wherefore, I Am in Your Midst, and I Am the Good Shepherd. . . ." (D & C 50:44)

Christine H. Robinson

For Tuesday, February 7, 1961

Objective: To persuade us that Jesus is with us and, if we live righteously and will seek him, he will guide, sustain, and comfort us.

ONE of the most beautiful examples of poetry ever composed is found in the Twenty-third Psalm, which begins with the immortal words: "The Lord is my shepherd; I shall not want." This soul-stirring poem by the prophet David, has been, and likely will ever be, a source of comfort, inspiration, and uplifting guidance to most people. This is true not only because of the beauty of its inspirational language, but, chiefly, because herein the Lord assures all of us that he *is* our shepherd and that even though we may be required to ". . . walk through the valley of the shadow of death . . ." he is with us and his presence will sustain, comfort, and guide us.

What a wonderful, consoling, and motivating conviction!

How diligently and conscientiously we should strive for this conviction, for it is, in reality, a fact. Both anciently and in modern times the Lord has literally pleaded with us to have faith that he is with us, ready, willing, and anxious to help and guide us, if we will only live so as to build this conviction and to deserve his presence.

The blessedness of this comforting conviction was brought again into vivid focus some time ago when a charming and talented woman passed away. She and her husband were a devoted couple, whose many years of marriage had prospered on the foundation of love, understanding, and faithful adherence to the principles of the gospel. Her loving husband was deeply shocked and severely bereaved at her passing, yet the positive assurance he possessed that the Lord was with him, and the Lord's promise, through their temple marriage, that they would be together throughout eternity, gave the husband rich solace, fortitude, and peace. A very wealthy acquaintance, who a short time before had also lost his wife, sensing his friend's peaceful conviction, was so impressed that he declared he would give everything he owned in this world if he, too, could possess the same sustaining comfort.

Without doubt, the possession of a sublime faith in the Lord and in his constant presence, is the safest anchorage of the soul. It brings

peace and solace under all conditions.

Someone has wisely said:

> . . . it is only reasonable that the power which made you can sustain you. It does sustain you. Listen much to God and he will instruct you and show you the way to go. In the degree of your meekness and obedience he will guide you toward light, truth, and perfection" (Kleiser, Greneille: *Inspiration and Ideals*).

During Jesus' ministry upon the earth he frequently emphasized the fact that he was the good shepherd and that those who followed him were his sheep. On one occasion he said:

> My sheep hear my voice, and I know them. . . . And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand (John 10:27-28).

Blessed indeed are those of us who always remember that the Lord *is* in our midst and that he is our good Shepherd; for if we build upon this rock we ". . . shall never fall" (D & C 50:44).

Work Meeting— Caring for the Sick in the Home

(A Course Expected to Be Used by Wards and Branches at Work Meeting)

Lesson 5 — Routine Comfort Measures — The Patient's Bath and Care of the Mouth and Hair

Maria Johnson

For Tuesday, February 14, 1961

Objective: To learn the importance of certain measures in meeting the needs of the patient. To learn the key points in giving this care.

BATHING the patient, giving mouth care, and caring for the patient's hair are important comfort measures and contribute to the patient's welfare and recovery. Remember to apply the rules given in Lesson 3, "Moving and Lifting the Patient," as you carry out these procedures.

A. *Bathing the Patient in Bed*

The bed bath should cleanse and refresh the patient and give you an opportunity to observe reddened areas at end of spine, and over the bone prominences, such as elbows, shoulder blades, and heels. These reddened spots come from pressure and can develop into pressure sores, if preventive measures are neglected.

Before starting the bath, assemble all articles needed for the bath, and clean linen and gown, if linen is to be changed. Cover table top with newspaper or rubber to protect it from spots.

A few general rules:

The room must be warm and free from drafts.

Use a sheet blanket or light-weight cotton blanket to cover the patient. (In the hospital we call this a bath blanket.)

The patient must be kept covered at all times except for the part of body that is being bathed. Protect the bed by placing a bath towel under each part as you proceed.

Use soap sparingly, rinse well, and dry each part thoroughly before proceeding to next part. Change the water at least once during the bath.

Inspect and wash well creases under the breasts or fatty folds of skin and dry thoroughly.

Put the hands and the feet in the basin of water when washing them and give any special care needed.

Toenails should be filed straight across — never cut a toenail at the corner. If the nail tends to grow inward at the corners, a wisp of cotton will prevent pressure which causes discomfort and soreness around the nail. Never cut corns or callouses with a razor blade.

B. *Mouth Care*

Mouth care is important in keeping the mouth, teeth, and gums clean and healthy and adds to the patient's comfort and welfare. We should not forget that mouth care for the sick patient is as important as it is for the well person. In many cases it is more important. Always wash your hands before giving mouth care.

For the mouth care you will need the following equipment:

Towel to protect the bed.
Toothbrush and tooth paste or other cleansing agent.
Glass of warm water.
Drinking tube, if patient cannot sit up.
Basin to catch rinsings from mouth.
Container of mouth wash, if used.
Cold cream or lubricant for dry lips.
Good mouth wash — glass of warm water to which has been added ½ teaspoonful each of salt and bicarbonate of soda (baking soda). For dryness or coated tongue — a mixture of one teaspoonful of lemon juice and one tablespoonful of mineral oil or glycerine is often recommended.

Important points for the patient able to sit up in bed:

Most patients in the home are able to brush their own teeth, but they need encouragement and some assistance. You will need to assemble the articles needed and place them within easy reach of the patient. If the patient can sit up, place a towel over her lap to protect the bed. Some patients will need more help, such as putting the tooth paste on the brush, holding the glass of water for rinsing, and holding the basin to catch the water as the mouth is rinsed. Clean and put away articles used.

For the patient who cannot sit upright:

Turn the patient on her side and protect the pillow with a towel. Put the tooth paste on the brush and let the patient, if able, brush her own teeth. Place the basin close to her cheek. Give the patient the warm water and mouthwash, if used, through a drinking tube or straw. Have her rinse the mouth thoroughly and hold her head while she lets the water run out into the basin. Wipe the lips and around the mouth with a dry towel. Apply a lubricant to the lips. If the mouth is dry, use the mixture of lemon juice and oil or medication ordered. Clean and put away articles used. Turn the patient and make her comfortable.

Patient with dentures:

You will need the same equipment as for natural teeth. If the patient is able, have her remove her plates and put them in a cup of water or tissue which you will provide. Clean the teeth under running water and return them to the patient in a clean cup of water. Keep the teeth in water and in a safe place if they are not to be worn.

C. *Caring for the Patient's Hair*

Daily care of the patient's hair should be a part of the routine care. Encourage the patient to do as much for herself as her condition will permit. What she is unable to do, you will do for her.

Brushing the hair cleans, stimulates the circulation of the scalp, distributes the oil, and adds to the patient's feeling of well being and comfort. The cleansing effect of brushing should not be underestimated. The brush must be clean. A boar bristle brush is most effective.

Brushing

Equipment: Brush, comb, 2 towels

Procedure:

Bring patient to edge of bed and turn face away from you. Put a towel over her pillow and one around her shoulders. Brush one strand at a time. Alcohol will help remove tangles. Arrange hair and make patient comfortable.

A Dry Shampoo

A dry shampoo can be effective and less tiring than a wet shampoo. There are many dry shampoos on the market, but oatmeal or cornmeal can be used. Oatmeal brushes out more readily.

Equipment, same as for brushing, plus oatmeal

Procedure:

1. Bring patient to edge of bed and put a towel over pillow and one around patient's shoulders.
2. Part hair, strand at a time, and apply oatmeal to scalp. When all areas of scalp have been covered, rub the scalp well with a rotary motion.
3. Let stand for about ten minutes while the oatmeal absorbs the oil.
4. Brush thoroughly, one strand at a time, to remove oatmeal and dirt.
5. If patient tires, let her rest and brush again later.
6. An astringent such as alcohol or bay rum may be rubbed on the scalp following a dry shampoo. Use a small piece of cotton moistened with the astringent. This is not necessary, but leaves a cool, clean feeling.

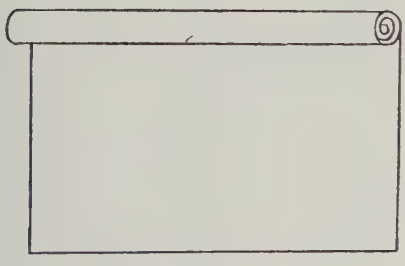
Washing the Hair of a Patient in Bed

Washing the hair can be tiring to the patient. It is well to have the physician's permission and to wash hair at a time when the patient feels rested and can rest afterward. Protect the patient from drafts and be sure that the room is warm.

Equipment

A waterproof trough, washboard, or piece of heavy plastic (see illustration), small container of soap solution or shampoo (never rub bar soap on hair), large pitcher of warm water for rinsing, small pitcher for pouring, pail or foot tub, newspaper to protect the floor, chair, and table, plastic pillow cover, three bath towels, one washcloth, and two cotton balls.

MAKING A WATER-PROOF TROUGH FOR SHAMPOOING THE HAIR

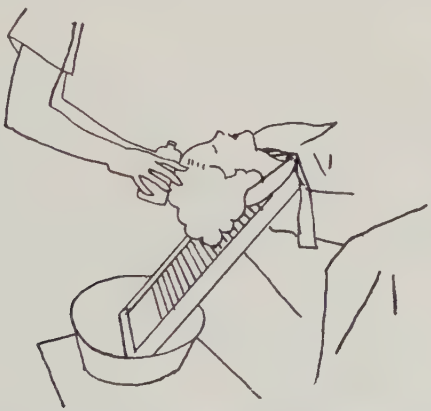


Step 1

Illustrates a piece of plastic or water-proof sheet with a bath towel rolled over the edge at the top.

Step 2

Illustrates the bath towel rolled securely around the edges of the plastic or water-proof sheet, and shaped to make an improvised trough.



WASHBOARD AND TUB ARRANGED FOR USE IN SHAMPOOING THE PATIENT'S HAIR

Note that the top of the washboard is placed in the tub, and the bottom sidebars of the washboard serve as an additional support against the patient's shoulders.

Procedure

1. Cover patient with light-weight blanket and turn back bed clothing.
2. Cover pillow with plastic and muslin cases.
3. Place pail on floor or stool at side of bed. Protect floor and table.
4. Assemble rinse water, shampoo solution, and pouring pitcher on table or chair where convenient.
5. Have patient lie crosswise on bed and bring head to edge of bed.
6. Pin towel snugly around neck; put cotton ball in each ear and a folded washcloth over eyes.
7. Put waterproof trough under head to carry away water. Ends of trough must hang down into the pail.
8. Moisten the hair, apply the soap solution, and rub the scalp and hair. A good lather is necessary.
9. Use an ample supply of rinse water to wash out the soap. If clean, the hair will squeak as you rub it. Repeat 8 and 9 if necessary.
10. Put a bath towel around the hair, remove the trough, and make the patient comfortable.
11. Rub the hair dry with a second towel. If the hair is long, it can be spread out over a covered hot water bottle.

To Give a Shampoo When the Patient Can Sit Up

(Check with the doctor to make sure it will not tire the patient too much.)

The shampoo can be given in the bathroom over the basin. Protect the shoulders with a plastic sheet and towel. Place a folded towel over the edge of the basin. The patient can rest her forehead on the towel. Proceed as when giving a shampoo in bed.

Literature—America's Literature Comes of Age

Lesson 21 — William Cullen Bryant (1794-1878)

Elder Briant S. Jacobs

(Textbook: *America's Literature*, by James D. Hart and Clarence Gohdes, Dryden Press, New York, pp. 236-249)

For Tuesday, February 21, 1961

Objective: To become more appreciative of Bryant both as an influential creator and as a revered representative of nineteenth-century America.

> There is Bryant, as quiet, as cool, and as dignified,
> As a smooth, silent iceberg, that never is ignified. . . .
> Unqualified merits, I'll grant, if you choose, he has 'em,
> But he lacks the one merit of kindling enthusiasm;
> If he stir you at all, it is just, on my soul,
> Like being stirred up with the very North Pole.
>
> "A Fable for Critics," 1848

THUS wrote up-and-coming James Russell Lowell, seven years out of college and now, at age twenty-nine, editor of an anti-slavery magazine and straining to make a name for himself. In this he succeeded, in the process succeeding also in establishing within the American mind his best-known generalization about Bryant, *the* one which still hovers about him yet which never represented him

A Perry Picture
Copyright 1908 by Eugene A. Perry

WILLIAM CULLEN BRYANT
1794-1878

either quite fairly or entirely. Next, add the second fact which "everyone knows" about him: picture the seventeen-year-old Bryant just writing out the last line of "Thanatopsis," his most famous poem. Combined, these two impressions comprise the usual, easy definition of William Cullen Bryant as someone to name public schools after and to read in school, when required.

For contrast, read aloud these lines from his little-known poem "Earth" written in 1834 when, at age forty, he was touring Europe for the first of six times:

. . . Who, alas! shall dare
Interpret to man's ear the mingled voice
That comes from her old dungeons yawning now
To the black air. . . .
The blood
Of freemen shed by freemen, till strange lords
Came in their hour of weakness, and made fast
The yoke that yet is worn, cries out to heaven.
What then shall cleanse thy bosom, gentle Earth,
From all its painful memories of guilt?
The whelming flood, or the renewing fire,
Or the slow change of time? — that so, at last,
The horrid tale of perjury and strife,
Murder and spoil, which men call history,
May seem a fable, like the inventions told
By poets of the gods of Greece. O thou,
Who sittest far beyond the Atlantic deep,
Among the sources of thy glorious streams,
My native Land of Groves! a newer page
In the great record of the world is thine;
Shall it be fairer? Fear, and friendly Hope,
And Envy, watch the issue, while the lines,
By which thou shalt be judged, are written down.

Bryant, Espouser of Causes

Hear Bryant giving the principal eulogy honoring James Fenimore Cooper when, in 1852, his friends organized a public meeting in respect to his memory. Or, on the evening of February 27, 1860 (in the halls of the newly opened Cooper Union jammed with crowds to hear rawboned Abe Lincoln deliver his first speech in the East), listen to Lincoln's introduction by William Cullen Bryant, ardent campaigner for free trade, free soil, free slaves, free bargaining power of working men, and one of the founders of the Republican Party. Listen to William Cullen Bryant, known in his youth for his "torrid temper," whose fearless pen often called the radical editor Horace Greeley to task, and who once horsewhipped

an unscrupulous editor on a New York City street. At this same time Bryant brought his newspaper, the *Evening Post* to a position of such dignity and high esteem, during the fifty years of his editorship, that Vernon Louis Parrington calls him "the father of American poetry and the father of American journalism."

It is full June time in New York City's lovely Central Park which Bryant was instrumental in establishing along with the Metropolitan Museum of Art and the National Academy of Design. A large crowd has gathered to witness the unveiling of a statue of Giuseppe Mazzini, the Italian patriot, and to hear him honored by the speaker of the day, William Cullen Bryant. He is now in his eighty-fourth year, white-bearded, dignified in his patriarchal role as dean of American poets, and still filled with majestic fire as he brings his short address to a close:

> Image of the illustrious champion of civil and religious liberty, cast in enduring bronze to typify the imperishable renown of thy original, remain for ages yet to come where we place thee, in this resort of millions; remain till the day shall dawn — far distant though it may be — when the rights and duties of human brotherhood shall be acknowledged by all the races of mankind!

While returning home after giving this address, Bryant fell, and fourteen days later he died. Thus to the end of his full life Bryant was a man of honor, integrity, courage, kindness, and tireless action in behalf of those causes he loved — beauty in nature, poetry, and in classical literature; an American culture creative and free from English domination; honesty and justice in government; honor and dignity in all affairs of men; and the necessity of human freedom. Bryant will always live as an important minor American poet. In addition to his poetic pioneering, he deserves also to be remembered as one of the great pioneers of the nineteenth-century American spirit.

The Young Poet

Cullen was born November 3, 1794, at Cummington in western Massachusetts. His early years were dominated by his grandfather, a staunch Federalist, disciplinarian, and old-school Calvinist who also loved books and the current fashionable, neo-classical literature. When he was eight, Cullen wrote his first verses imitating classical Greek models, even though his own father ridiculed them and prophesied that one day he would be ashamed of his poetic impulse. In 1808, when he was thirteen, he repaid his grandfather's interest in him by writing "The Embargo," a poem containing all the political and economic convictions he had taught him. Reviling Jefferson, whom all Federalists opposed, zealous young Bryant advised him to "Go, wretch, resign the presidential chair." Similarly, during the war of 1812, when threats of conscription and increased taxation caused Massachusetts to make a separate peace with England, Bryant wrote poems praising Britain as the source of all man's liberties and condemning the unjust war his countrymen were carrying on against her.

Bryant's year at Williams College was all his family could afford, but, by the time he had completed that

A Perry Picture

WILLIAM CULLEN BRYANT'S HOMESTEAD
CUMMINGTON, MASSACHUSETTS

year and had "read" law for three more, he was completely "liberated" from his childhood pattern of Calvinism and Federalism. His "Thanatopsis" was written at college while he called himself a Deist (one who bases his belief in God on reason); his lifelong interest in politics was devoted to opposing the privileged moneyed class who were Federalists; however, his interest in the classics and in languages increased throughout his life, for, in later years, he translated poems written in Spanish, French, Portuguese, and German, plus Homer's entire *Illiad* and *Odyssey* from Homeric Greek. In 1821, he married in the country village where he had settled down, but though he continued practicing law he disliked it, feeling his profession forced him to:

. . . drudge for the dregs of men,
And scrawl strange words with a barbarous pen,
And mingle among the jostling crowd
Where the sons of strife are subtle and loud. . . .

He published his first books of poems the same year, but, when his published works earned him only $14.92 in four years, he moved to New York City where he soon became editor of the *New York Evening Post*, a position he held so successfully for the next fifty years that, with wise investing, he died a millionaire.

Literary Theory

Wide reading in his father's library and those of two ministers to which he had access, gave him an early liking for such neo-classical writers as Samuel Johnson, Alexander Pope, and Addison. The influence of the "graveyard school" is strong in "Thanatopsis," as absorbed from Young's "Night Thoughts,"

Gray's "Elegy Written in a Country Churchyard," and Henry Kirke White's "Time," which were concerned with the shortness of mortality and the omnipresence of death. Later, through his own reading and literary friendships formed in New York and abroad, Bryant achieved a genuine appreciation for the full-blown romantics who were then dominant in England: Wordsworth, Coleridge, Burns, and Scott.

While many similarities appear between his nature-writings and those of Wordsworth, Bryant was not merely imitating him, or anyone else. From his early lecture, in 1819, on "The Use of Trisyllabic Feet in Poetry" through his influential "Lectures on Poetry" given in 1825, he established himself as the leading critic of American poetic theory. His constant plea was for an original poetry through which the new Nation could express itself in its own terms. America's poetry should be "a newborn thing, full of youth and life," not the cold, formalized lines of the past or of English romantics woodenly imitated. He provided further leadership to American poets by showing them in his own poetry a careful, specific observation of nature at first hand rather than the cliche generalizations about her moods and charms. Bryant cited some thirty birds in his poems and named a similar number of specific kinds of trees, more than any other American poet save Whitman. From his childhood walks with his father through the woods at all seasons of the year, Bryant learned a love of nature which brought him out-of-doors all his life, a love everywhere evident in his poems. Finally, his classical background and self-disciplined lines set a pattern of excellence and restraint which had a powerful influence throughout his life on American poetry.

Bryant believed that because poetry appeals to the understanding — by arousing the reader's imagination through presentation of a direct imitation of life — therefore, poetry has the power to move one to action and to "teach direct lessons of wisdom." Thus, he felt, the poet is morally obligated to deal only with noble subjects, leaving the low and the trivial for prose treatment. Of all the arts, poetry appeals most powerfully to the imagination, but its greatest source of power is the emotions, its highest purpose being to "touch the heart." And for Bryant "the most beautiful poetry is that which takes the strongest hold of the feelings, and, if it is really the most beautiful, then it is poetry in the highest sense." Yet though poetry should thus move man, it should not be merely didactic, for then it is artificial. Increasingly in an age of big-city bustle and trade, Bryant felt that poetry was needed to balance man, and to keep him from becoming merely a machine.

Thanatopsis

Young Bryant was never strong, recording that the strain of farm work left him extremely faint. Evidently "Thanatopsis" was written while he was concerned that he, too, might die of tuberculosis, the frequent destroyer of poets. "Thanatopsis" was composed in 1811 during his year at Williams College. The title, which means "view of death," was added by the editors of the

North American Review. The first sixteen lines and the epilogue were added by Bryant when "Thanatopsis" appeared in his first book of poems. As the poem was submitted to the *Review* by Bryant's father, naturally he was thought to be its author, even though the editor saw in the poem such quality that he really believed it "was never written on this side of the water."

With majestic smoothness and serenity the poem contemplates death and finds peace and solace in a return to all-enfolding nature. Nowhere in the poem is mention made either of Christianity or immortality. Not until his later poems did Bryant record his more mature belief in an afterlife, in contrast to this earlier stoicism. The poem begins in a tone of controlled calmness:

To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language: for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty, and she glides
Into his darker musings with a mild
And healing sympathy that steals away
Their sharpness, ere he is aware. . . .

Therefore, when one becomes oppressed by thoughts of the shroud and "the last bitter hour," he should:

Go forth under the open sky, and list
To Nature's teachings, whilst from all around —
Earth and her waters and the depths of air —
Comes a still voice. . . .

a voice calling man back to "earth, that nourished thee," and the "eternal resting-place"

Yet not to thine eternal resting-place
Shalt thou retire alone, nor couldst thou wish
Couch more magnificent. Thou shalt lie down
With patriarchs of the infant world — with kings,
The powerful of the earth — the wise, the good,
Fair forms, and hoary seers of ages past,
All in one mighty sepulchre. . . . All that breathe
Will share thy destiny. The gay will laugh
When thou art gone, the solemn brood of care
Plod on, and each one as before will chase
His favorite phantom; yet all these shall leave
Their mirth and their employments, and shall come
And make their bed with thee. . . .

So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams.

Not until Whitman is death again to be so revealed as a benevolent, beautiful event in the inexorable though gentle rhythms of timeless nature as she takes her own unto herself.

To a Waterfowl

In 1815, four years later, Bryant composed "To a Waterfowl," which Matthew Arnold held to be the finest poem of its length in the English language. Beautifully unified by its central image of the nameless bird floating serenely through space toward its destination, the poem achieves its grandeur and sense of loftiness from its simple words and the subdued tone which is never broken. Best of all,

it creates its own moral or spiritual power within itself. Excerpts follow:

Whither, midst falling dew,
While glow the heavens with the last steps of day,
Far through their rosy depths, dost thou pursue
Thy solitary way?

Vainly the fowler's eye
Might mark thy distant flight to do thee wrong,
As, darkly seen against the crimson sky,
Thy figure floats along.

Seek'st thou the plashy brink
Of weedy lake or marge of river wide,
Or where the rocking billows rise and sink
On the chafed ocean-side?

There is a Power whose care
Teaches thy way along that pathless coast —
The desert and illimitable air, —
Lone wandering, but not lost. . . .

Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet, on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright.

To say such poems are touched with true greatness is to state the obvious. Reading them once again, aloud and sympathetically, should serve to remind us of the comprehensive American who wrote them, thus combining within himself as within his poetry, those sterling and high principles of art which justly earned him the esteem of his contemporaries as well as our lasting gratitude.

Thoughts for Discussion

1. What relationship, if any, can you define between Bryant's public life and his early excellence as a critic and author of poetry?

2. In view of his own life and maturing, why might *Liberty* be chosen as a key word around which much of Bryant was built?

3. Do you feel that in his poetry Bryant was successful in freeing himself from the influence of the English poets? In what sense do you find his poetry imitative? original? American?

Social Science—Spiritual Living in the Nuclear Age

Lesson 11 — Stages of Religious Development

Elder Blaine M. Porter

For Tuesday, February 28, 1961

Objective: To understand more fully the manner in which religious qualities develop.

Introduction

SPIRITUAL living presupposes the possession of certain religious qualities. Last year's series devoted two lessons to the development of religious maturity. The first three lessons of this year focused on expanding our religious horizons. But how do religious qualities become a part of us? If we are to be effective in developing these qualities in ourselves, our children, and others to whom we are responsible, it is necessary that we understand the stages

and processes of religious development.

Growth, development, learning, and the emergence of human personality are cumulative processes, each step or stage giving rise to the next. In most instances, it is necessary for an individual to accomplish successfully the tasks appropriate to each stage of development before he can successfully move on to the next one. And so it appears to be with religious development. If an individual has successfully passed through stages of healthy, religious growth and development appropriate to his age, he is more likely to possess in adulthood the traits, characteristics, and maturity which will permit him truly to implement the teachings and values of religion.

The Religion of Childhood

A child is born with the potentialities of developing divine characteristics within his human nature. A child must learn, through experience, what he comes to believe regarding God, regarding himself, his relationship with God, and other religious concepts. Since a child's first experiences are with his parents, we can safely assume that the parental influences will be among the more significant ones influencing his religious development. Our concept of God includes the belief that he is our Father in heaven. We can, therefore, expect that a child's relations with his parents, particularly his father, will have an important influence on his concept of God and, hence, on the whole quality of his religious life.

Early Childhood. It is obvious that many things, such as language and self-consciousness, have to be "learned" by the infant before religious life can begin. By the age of two, the child may show apparent feelings of guilt. This behavior, however, is probably imitative of older children or parents. By age three, children may repeat prayers, though with little or no understanding. By the age of four, religion is one of the many things that interest children, and they may ask many questions about it. They believe parents to be all-powerful, and it is therefore easy to transfer this belief to the Father in heaven. At five, children see God as being responsible for many of the details of life. Children do not become capable of the higher and more complex process of learning until they get older. This means that one should not expect anything more than the elementary forms of abstract and reflective thinking of the young child. This explains the emphasis on rote learning with them. Rote learning seems within their grasp while the higher kind appears to be beyond them. The danger in rote learning is that this habit may crowd out other kinds so that the individual, in the later years, does not become capable of rational and reflective thinking. There is certainly ample evidence on the part of many individuals and within many religious groups that memorization has persisted into adulthood, and that rational, reflective thinking has failed to become an integral part of religious experience.

Middle and Later Childhood. By the time a child reaches six, his ideas of good and bad become broader and more general as in obeying, helping, hurting, etc. The idea of being fair becomes important and

moral evaluations are eventually made in terms of right and wrong. Increasingly, children between the ages of six to nine want to feel that they have done what is right and approved. Wrongdoing leaves them worried and unhappy, even though they may be reluctant to confess the act. During the earlier years, children regard themselves as the center of the universe, but during this age period, they establish a truer perspective of their relationship to other people. They are more interested in the idea of God, heaven, and angels, and their idea of God reflects more realistic concepts. Prayers are important to them, and they may expect immediate literal answers.

From the ages of approximately nine through eleven, the child makes substantial growth in his understanding of and feelings toward right and wrong. He develops in tolerance, honesty, and justice. Many children during this period begin to show deep concern for the welfare of others. During this period children tend to accept religious teachings on the authority of parents and teachers and frequently quote these teachings in their own discussions.

In summary of the religion of childhood, we may say that the child develops his first attitudes and ideas about God and religion from his parents and teachers, and that he tends to accept ideas from persons of authority. Since he has not yet reached the stage in the maturational process for abstract thinking, the child's religious experiences are essentially unreflective. During the early years, the child is essentially self-centered, which is normal at this stage of development; and during the later years of childhood shows evidence of becoming genuinely concerned about others.

A great deal of what passes for religion among children is simply the repeating of faith as by rote, or the performance of religious motions. Most of the child's religious behavior up to this time appears to be primarily learned through imitation and suggestion.

The lesson that we should learn is respect for the child's religion which we can improve only if we first respect it. Appropriate to the child's age, it must be expressed in the child's own way. If we prune too closely, it will either yield stunted fruit or become merely a third-rate mockery of what religion ought to be.

Religious Development in Adolescence

During the years of about eleven through thirteen, the conscience becomes more apparent. At this stage children exhibit strong feelings about honesty. Feelings of guilt based on both real and imagined wrongdoings become more common. Their sense of justice remains strong, and they are quick to challenge the teacher or parent who violates it. Some of them will begin to question the religious teachings of parents and teachers. They begin to exhibit more concern for others and are more willing to be helpful without any tangible reward.

As we move into the later adolescent period involving the years from fourteen to eighteen, we find a great deal of idealism existing within the individual. Adolescents now are making more of their own decisions about right and wrong

rather than simply imitating the standards of their parents. They have more questions and perhaps increasing skepticism about religious values. Many teenagers drop out of church activity during these years, and surveys reveal that, in the United States, only about half of the members of this age group attend church regularly. It may well be that youth at this age become dissatisfied with what many of the churches offer and tend to turn away from them because they fail to meet their needs.

Adolescence being a period of idealism, enthusiasm, and creativity, is a period in which self-direction begins to emerge. We have the example of Joseph Smith who went into the woods to pray at age fourteen to find out for himself which was the right church.

To summarize this stage of religious development, then, we recognize that this is the age of greatest religious potentiality. It is during this period that the fruits of our efforts dramatically reveal themselves. If a child's parents have preached a gospel of love, but have demonstrated no affection for him, no amount of indoctrination concerning the exalted character of love can fill the vacuum. Where there is a sharp discrepancy in the home between standards that are professed and attitudes that are actually put into practice, the young person may feel hopeless and have a sense of frustration. The higher the professed ideals, the more intense the adolescent's sense of failure may become.

The Religion of Mature Adulthood

This section will be brief inasmuch as last year's series devoted two lessons dealing with religious maturity. It is recommended that the reader review lessons four and five from last year. (See *Relief Society Magazine*, November and December 1959, pp. 775-781; 855-860.)

If an individual is going to grow toward the kind of religious maturity we hope to develop, he will find it helpful to have a secure developmental pre-adult foundation. As an adult, he should not have to deflect his energies into refighting childhood battles or nursing old hurts. Unless the individual in childhood has been able to establish basic trusts, his world is quicksand. Without basic trust he cannot establish trust in himself and others, cannot develop a feeling of individuality and a healthy concept of himself which allow him to live comfortably with himself and others. When a person can live with his past without being bogged down in it, he remains adaptable, capable of continued growth.

The individual with a mature religious philosophy has found acceptable, realistic, tentative answers for the basic questions regarding life, but he has not insisted upon final answers for all of his questions. He is still constantly seeking to understand himself and others more fully, to expand and increase the quality of his relatedness to the world, and to find increasing satisfaction in his creative relationship with God.

Still, we wonder why down through the ages religion has failed to teach people how to live together in love so that our rapidly increasing knowledge of destructive weapons has now reached a point where

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( ) BETHLEHEM BELLS—Dunhill .... .18
( ) BIRTHDAY OF A KING—Neidlinger ..... .20
( ) CANTIQUE DE NOEL—Adam.. .22
( ) CHRIST IS BORN TODAY—Nyquist ..... .20
( ) CHRISTMAS CANDLE—Warren .22
( ) COME, HASTEN, YE SHEPHERDS—Ehret ..... .25
( ) GESU, BAMBINO—Yon ..... .20
( ) JOY TO THE WORLD—Marzo .20
( ) I WONDER AS I WANDER—Niles ..... .20
( ) NOWELL—Brett ..... .16
( ) O HOLY NIGHT—Adam ..... .20
( ) SILENT NIGHT—Epperson ..... .20
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all humanity is threatened. The answer is, we are talking love but not living it. "Do unto others as you would have them do unto you," is a principle which must be done, not talked about. A mature concept of religion, then, is not a gush of sentiment or a ritual of worship. It is the underlying philosophy by which one truly lives and without which one has a sense of moral incompleteness. The religion of a mature adult is what he does, not what he professes.

In summary then, the religion of the mature adult is one which helps him feel at home with himself, at home in the world, and helps him establish creative relationships with his fellow man and with his God. It has helped him develop genuine concern for other people and respect for their individuality. It has taught him not to accept values ready-made, but rather to realize that he not only has the right but the responsibility to examine carefully any and every aspect of his philosophy. This latter point was dramatically expressed by John A. Widtsoe as follows:

> The essential thought must ever be that a man does not, except in his spiritual infancy, accept a statement merely because the Church or someone in authority declares it correct, but because, under mature examination it is found to be true and right and worthwhile (Widtsoe, John A.: *Program of the Church*, Fourth Edition, page 24).

Summary

We have said that a child is born with the potentialities of developing divine characteristics within his human nature. Beginning in childhood the individual goes through stages of religious development, moving

ideally to a point in mature adulthood of possessing mature religious concepts which are functional and useful to him. As is true in all other facets of human growth and development, appropriate timing for presenting information and experiences is particularly important in order for optimum learning to take place. The great responsibility of parents and teachers lies in leading a child step by step toward new powers and new understanding without pushing him too fast or expecting more than he can do. Parents do this best when they enjoy each new step with him, sharing his own pleasure in his new accomplishments and encouraging him to develop in his own special way without showing great anxiety when he does not appear to be molding himself into a stereotyped pattern. Like the good husbandman who knows that there is a time to till and a time to refrain from tilling, a "time to plant and a time to pluck up that which is planted," so the sensitive parent or responsible teacher mingles care with forbearance if the "tree planted by the river of water" is to bring forth fruit in due seasons.

Thoughts for Discussion

1. Why is it important to be aware of various stages of religious development?

2. Give illustrations of ways in which basic religious concepts could be appropriately taught at various stages of religious development.

3. Give illustrations of presenting religious concepts that are inappropriate for an individual's understanding.

4. List suggestions of how we can help individuals grow into adults who have the characteristics of religious maturity.

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REPORT AND OFFICIAL INSTRUCTIONS

(*Continued from page 728*)

At the present time the missionary program of the Church is being greatly accelerated. Proselyting methods are being improved and convert baptisms are being increased in amazing numbers. As the missionary program grows and expands, more missionaries are needed — young men and women of intelligence and testimony, circumspect in behavior, willing to devote a few years of their young manhood or womanhood to missionary work. The mothers of the Church play an important role in holding before their children the ideal of a mission, and in training them to serve as missionaries. This is an extremely important Church service for all mothers of the Church to perform — one that must be kept before us.

We are advised by President Henry D. Moyle that wonderful records of conversions have been set through a proselyting system called "the referral system," whereby names of persons who are nonmembers of the Church are referred to the missionaries by members, friends, relatives, and acquaintances. The missionaries then call upon these nonmembers. Having been given their names by a mutual friend, acquaintance, or relative, proves to be a natural introduction and an effective entree for the missionary in presenting the gospel message. The referral system is greatly increasing the number of baptisms, we are told, and it is cutting down the tedious, less profitable door-to-door tracting.

It would seem that if our Relief Society members would take note of this and refer to mission presidents, the names of nonmember friends or relatives who may be living in the mission field or in the stakes, it would be an effective method of sharing those blessings which we today hold so dear. I urge you to lend support at this time to the referral program, both as officers of the Society and as individuals.

Relief Society work is a joyous, enlightening, satisfying experience for any woman who devotedly enters into it. Nonetheless, it is a serious and responsible work which calls for humility, faith, prayer, and the intelligent application of our energies and talents to our respective assignments This is a day of tremendous growth and expansion in the Church. Relief Society must measure up to its full responsibilities as an auxiliary of the Church. May the Lord bless each one of us to appreciate the importance of our calling in relation to the work of the Church as a whole, and may each one of us direct her energies toward building a strong Relief Society.

Earning Learning

Roberta L. Theobald

How gently firm
The lessons must be taught.
How short the term
To teach that knowledge is not bought.

To an Aged, Bereft Mother

Zara Sabin

So, they are all tucked in—
Each in his lone, low bed,
Among his friends and kin—
May your heart be comforted.

When in their youth you would wait
Their return with weary sighs—
Though sometimes they were late,
You did not close your eyes

Until the last straggler had come
To your side for a good-night kiss . . .
Once more they have all come home,
Never to be remiss.

Your days will be lonely, yes,
Your heart will often weep. . . .
May he, who rules wisely, bless
You now with restful sleep.

The Listening Ones

Leslie Savage Clark

These are the listening ones,
The women-folk who wait
Some dear returning step
And hand upon the gate.
Music fills their lives,
These fortunate who heard,
In the dark, a baby's cry,
And a child's whispered word.

Wild Geese

Matia McClelland Burk

One night when the moon was shining
And the autumn flowers were dead,
I heard the wild geese crying,
Crying overhead.

A whispering voice was luring
Them swiftly far away.
I stood there hushed and listening.
What did that strange voice say?

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MY THIRD GRANDMA
(*Continued from page 751*)

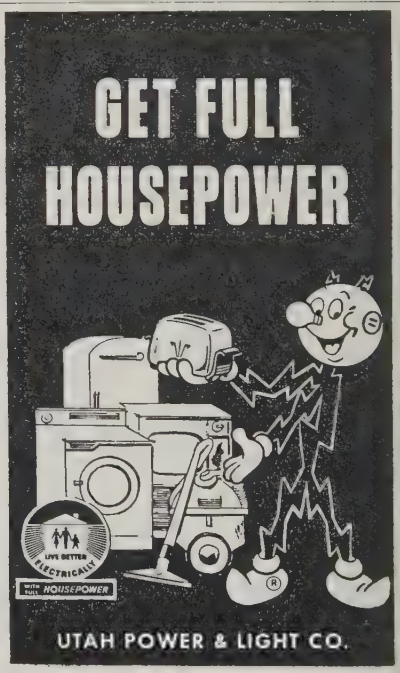
cause she was deeply philosophical and Christian, even with this Hindu culture which she never forgot, she could not resist making a moral story out of an ant hill adventure. Never take a life. Never crush a living creature with your feet. Always provide for the needs of living things. Be kind and loving to all of God's creatures.

I skirt around an ant bed to this day!

Snowbird

Ethel Jacobson

My Snowbird is playing
In winter's first snow,
Hooded and mittened,
White head to toe—
All but the nose
That's growing quite rosy . . . .
Snowbird, come in
Where the fire is cosy!



Birthday Congratulations

One Hundred One

Mrs. Abigail Stamford Cox
Hitchin, England

Mrs. Hulda A. Erickson
Grantsville, Utah

Ninety-seven

Mrs. Kathryne Rogers Gauff
Wenatchee, Washington

Ninety-six

Mrs. Mary Elizabeth Jensen Bingham
Los Angeles, California

Ninety-five

Mrs. Elise Overn Olsen
Drammen, Norway

Mrs. Selena Ann Wall Shaw
Aurora, Utah

Ninety-four

Mrs. Mary Hegsted Rawson
Ogden, Utah

Mrs. Annie Norberg Glade Nuttall
Salt Lake City, Utah

Ninety-three

Mrs. Elizabeth Thomas Shaw
Los Angeles, California

Ninety-one

Mrs. Mary R. Murphy Norris
Salt Lake City, Utah

Mrs. Mary Ellen Swann Toone
Gooding, Idaho

Mrs. Rhoda Ann McClellan Cardon
El Paso, Texas

Mrs. Helen Hoyt Morrill
Junction, Utah

Mrs. Olive D. Anderson
Nephi, Utah

Ninety

Mrs. Annie Kim Burnham
Brigham City, Utah

Mrs. Violet Amelia Gledhill Anderson
Richfield, Utah

Mrs. Emily Judd Toone
Salt Lake City, Utah

Mrs. Julia Booth
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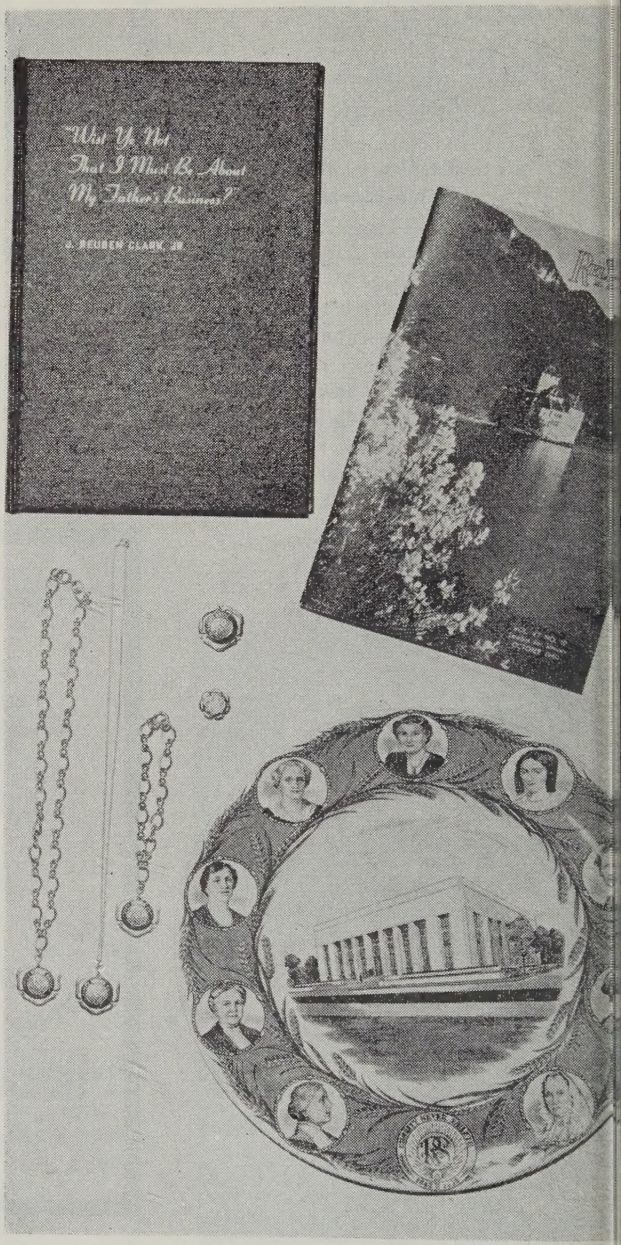

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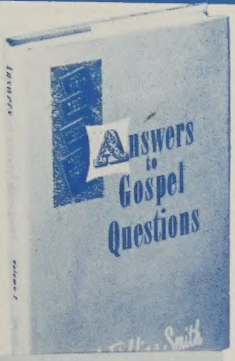

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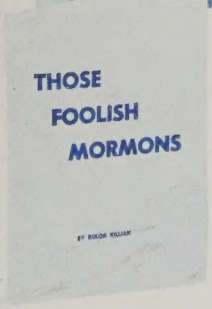

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